

THE
CONFESSION
OF
FAITH

And the
LARGER and SHORTER
CATECHISM,
First agreed upon by the
Assembly of Divines at
Westminster.

And now approved by the
General assembly of the Kirk of
of *Scotland* to be a part of Unifor-
mity in Religion, between the
Kirks of Christ in the three
Kingdoms.

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C H A P. I.

Of the holy Scripture.

Although the light of Nature,
and the works of Creation
and Providence, do so far
manifest the Goodness, Wisdom,
and Power of God, as to leave men

A 2 unexcuse-

- a Rom. 2. 14.* unexcusable *a*; yet they are not sufficient to give that knowledge of God
15. and of his Will, which is necessary
Rom. 1. 19. unto salvation *b*. Therefore it pleased the Lord at sundry times, and in
20, divers manners, to reveal himself,
Psal. 19. 1, and to declare that his Will unto
2, 3. his Church *c*; and afterwards for
Rom. 1. 32. the better preserving, and propagating of the Truth, and for the more
b 1 Cor. 1. 11. sure establishment and comfort of
c 2. 14. 15. the Church against the corruption
d Heb. 1. 1. of the flesh, and the malice of Satan
and of the World; to commit the
same wholly unto writing *d*; which
makes the holy Scripture to be most
d Pro. 22. necessary *e*; those former ways of
19, 20, 21. Gods revealing his will unto his
Luk 1. 3, 4. People, being now ceased *f*.
Rom 15. 4. II. Under the Name of Holy
Mat. 4. 4, Scripture, or the Word of God
7, 10. written, are now contained all the
Isa 8. 19, 20 Books of the Old and new Testa-
e 2 Tim. 3. 15. ment, which are these.
f Heb. 1. 1, 2.
2 Pet. 1. 19.



Of the Old Testament.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomie.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Esther.
Job.
Psalms.
Proverbs.

Ecclesiastes.
The Song of Songs
Isajah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.



Of the New Testament.

The Gospel according to

M Atthew.
Mark.

Luke.

John.

The Acts of the
Apostles.

Paul's Epistle to
the Romans.

I. Corinthians.

II. Corinthians.

Galatians.

Ephesians.

Philippians.

Colossians.

I. Thessalonians.

II. Thessalonians.

To Timothy. I.

To Timothy. II.

To Titus.

To Philemon.

The Epistle to the
Hebrews.

The Epistle of
James.

The first and se-
cond Epistle of
Peter.

The first, second
and third Epi-
stles of John.

The Epistle of
Jude.

The Revelations.

All

The Confession of Faith.

All which are given by inspiration of God, to be the Rule of Faith and life *g.*

g Luk. 16.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h.*

29. 31.

Eph. 3. 20.

Rev. 22. 18.

19.

2 Tim. 3. 16.

r Luk. 24.

IV. The Authority of the holy Scripture, for which it ought to be believed and obey'd; dependeth not upon the testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God *i.*

27. 44.

Rom. 3. 2.

2 Pet. 1. 21.

i 2 Pet. 1. 19

V. We may be moved & induced by the testimony of the Church, to an high and reverend esteem of the holy Scripture *k.* And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

21.

2 Tim. 3. 16.

1 Joh. 5. 9.

1 Thes. 2. 13.

k 1 Tim. 3.

15.

intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the Word in our hearts *l.*

1 Job. 2. 20,

27.

VI. The whole Counsel of God concerning all things necessary for

Job. 16. 13

14.

1 Cor. 2. 10.

11, 12.

Isa. 59. 21.

m. 2 Tim. 3.

15, 16, 17.

Gal. 1. 8, 9.

2 Thes. 2. 2.

n Job. 6. 45.

1 Cor. 2. 9,

10, 11, 12.

his own Glory, mans Salvation, Faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or traditions of men *m.* Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary, for the saving understanding of such things as are revealed in the word *n:* and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the light of Nature, and Christian Frudence, according to the general Rules of the Word which

which are alwaies to be observed o.

VII. All things in Scripture are *o1 Cor. 11.*
not alike plain in themselves, nor *13, 14.*
alike clear unto all: yet those things *1 Cor. 14.*
which are necessary to be known *26, 40.*
believed, and observed for salvation,
are so clearly propounded and open *2 Pet. 3. 6.*
ned in some places of Scripture or
other, that not only the Learned but
the Unlearned, in a due use of the
ordinary means may attain unto a
sufficient understanding of them *q. 119.*

VIII. The Old Testament in *103, 130.*
Hebrew (which was the Native
Language of the people of God of
Old) and the New Testament in
Greek (which at the time of the
writing of it, was most generally
known to the Nations) being im-
mediately inspired by God, and by
his singular care & providence kept
pure in all ages, are therefore Au-
thetical, so as in all controver- *Mat. 5. 18*
sies of Religion, the Church is final-
ly to appeal unto them. But be-
cause these Original Tongues are *Isa. 8. 10.*
not known to the People of God, *Act. 15. 15.*
who have right unto, and interest in *Joh. 5. 39.*
the Scriptures, and are commanded *4 6.*
in the fear of God, to read & search
them, therefore they are to be tran- *Joh. 5. 39.*

flated into the vulgar Language of every Nation unto which they come
21 Cor. 14. *u*, that the Word of God dwelling
6, 9, 11, 12, plentifully in all, they may worship
24, 27, 28. him in an acceptable manner *w*,
w Col. 3. 16 and through patience and comfort
& Ro. 15. 4. of the Scriptures may have hope *x*.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*.

X The Supream Judge, by which
20, 21. all Controversies of Religion are to
Act. 19. 15. be determined, and all decrees of
19. Councils, Opinions of Ancient
7 Mat. 22. Writers, Doctrines of men, and private
29. 31. Spirits, are to be examined; and
Eph. 2. 10. in whose sentence we are to rest,
Act. 28. 25. can be no other but the holy Spirit
a Deut. 6. 4. speaking in the Scripture *z*.

1 Cor. 8. 4,
6. 11 Thes. 1.

CH A P. II.

9. Jer. 10. 10

c Job. 11. 7,

8, 9.

Job. 26. 14.

d Job 4. 24

e 1 Tim. 1. 17,

Of God, and of the Holy Trinity.

THere is but one only *a*, living, and true God *b*; who is infinite in being and Perfection *c*, a most pure spirit *d*, invisible *e*, without body

dy, parts *f*, or passions *g*, immutable *h*,
immense *i*, eternal *k*, incomprehen- *f* *Deut.* 4. 15.
sible *l*, Almighty *m*, most wise *n*, 16.
most holy *o*, most free *p*, most ab- *g* *Act.* 14. 11.
solute *q*, working all things accord- *h* *Jam.* 1. 17
ing to the counsel of his own im- *i* *Ki.* 8. 27.
mutable and most righteous will *r*, *k* *Ps.* 143. 3.
for his own glory *s*, most loving *t*, *l* *Ps.* 143. 3.
gracious, merciful, long-suffering, *m* *Gen.* 27. 1
abundant in goodness and truth, *for* *n* *Ro.* 16. 27.
giving iniquity, transgression, and *o* *Isa.* 5. 3.
sin, the rewarder of them that dili- *p* *Ps.* 115. 3.
gently seek him *w*, and withall, most *q* *Exo.* 3. 14.
just and terrible in his judgments *x*; *r* *Heb.* 1. 11.
hating all sin *y*, and who will by no *s* *Pro.* 16. 4.
means clear the guilty *z*. *t* *Joh.* 4. 16.

II. God hath all life *a*, glory *b*, *u* *Exo.* 34. 7.
goodness *c*, blessedness *d*, in, and of *w* *Heb.* 11. 6
himself, and is alone in and unto *x* *Neh.* 9. 32.
himself al-sufficient, not standing *y* *Ps.* 5. 5, 6.
in need of any creatures which he *z* *Nab.* 1. 2.
hath made *e*, nor deriving any glory *a* *Joh.* 5. 26.
from them *f*, but only manifesting *o* *Act.* 7. 2.
his own glory, in, by, unto, and *c* *Ps.* 119. 68.
upon them: He is the alone foun- *d* *1 Tim.* 6. 15
tain of all being, of whom, through *e* *Act.* 17.
whom, and to whom are all things *24, 25*.
g, and hath most Sovereign domini- *f* *Joh.* 22. 2.
on over them, to do by them, for *g* *Rom.* 11. 6.
them, or upon them, whatsoever him- *h* *Rev.* 4. 11.
self pleaseth *b*. In his sight all things *Dan.* 4. 25.
are 35.

are open and manifest *i*, his know-
i Heb. 4. 13. ledge is infinite, infallible, and in-
k Rom. 11. dependant upon the Creature *k*, so
 33, 34. as nothing is to him contingent or
Psal. 147. 5 uncertain *l*. He is most holy in all
1 Acl. 14. 18 his counsels, in all his works, and in
Ezek. 11. 5. all his commands *m*. To him is due
 from Angels and men, and every
m Ps. 145. other creature, whatsoever worship,
 17. service, or obedience he is pleased to
Rom. 7. 12. require of them *n*.
n Rev. 5. 12, III. In the Unity of the God-head,
 13, 14. there be three persons, of one sub-
o 1 Job. 5. 7. stance, power and eternity; God
Mat. 3. 16, the Father, God the Son, and God
 17. the Holy Ghost *o*. The Father is of
Mat. 28. 61 none, neither begotten, nor proceed-
2 Cor. 13. 4. ing: The Son is eternally begot-
p Job. 1. 14, ten of the Father *p*: the Holy Ghost
 15. eternally proceeding from the Fa-
q Job. 15. 26. ther and the Son *q*.
Gal. 4. 6.

C H A P. III.

Of Gods Eternal Decree.

GOD from all eternity did, by
a Eph. 1. 1. the most wise and holy Coun-
Rom 11. 33 sel of his own will, freely, and un-
Heb. 6. 17 changeably ordain whatsoever comes
Ro. 9. 15. 18. to pass *a*; yet so, as thereby, nei-
b Jam. 1. 13 ther is God the Author of sin *b*, nor
 17. is violence offered to the will of the
1 Job. 1. 1. Creatures

Creatures, nor is the liberty or contingency of second Causes taken away, but rather established *c.* *Act. 2. 24.*

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions, yet hath he not decreed any thing, because he fore-saw it as future, or as that which would come to pass upon such conditions *e.* *Mat. 17. 12.*
Act. 4. 27.
Joh. 19. 11.
Pro. 16. 33.
d Act. 15. 18.
Mat. 11. 12
24.

By the decree of God, for the manifestation of his glory, some men and Angels, are predestinated unto everlasting life, and others fore-ordained to everlasting death *g.* *e Rom. 9. 11,*
13, 16, 18.
f 1 Tim. 5. 21.

IV. These Angels and men, thus predestinated and fore-ordained, are particularly, and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished *h.* *Mat. 25. 41*
g Rom 9.
22, 23.
Eph. 1. 5, 6.
Pro. 16. 4.

V. Those of mankind, that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal & immutable purpose, & the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting glory, out of his meer free grace, & love without any foresight of Faith, or good works, or perfe-

veratice

rance in either of them, or any other thing in the creature as conditions

k *Ro.* 9. 11. or causes moving him thereunto *k*,
and all to the Praise of his glorious
l *Eph.* 1. 4. grace *l*.

Eph. 1. 6. VI. As God hath appointed the
Elect unto Glory, so hath he by the
eternal and most free purpose of his
Will, fore ordained all the means

m *Pit.* 1. 2. thereunto *m*. Wherefore they who
Eph. 1. 4, 5. are Electèd being fallen in *Adam*,
Eph. 2. 10. are redeemed by Christ, are effect-
2 *Thes.* 2. 13. ually called unto faith in Christ, by
n *1* *Thes.* 5. 9, his Spirit working in due season, are
10. justified, adopted, sanctified *o*, and

Tit. 2. 14. kept by his power through faith un-
o *Rom.* 8. 10. to salvation *p*. Neither any other re-
Eph. 1. 5. deemed by Christ, effectually called,
2 *Thes.* 5. 18. justified, adopted, sanctified and
p *1* *Pet.* 1. 5. saved, but the Elect onely *q*.

q *Job.* 17. 9. VII. The rest of mankind God was
Rom. 8. 28. pleased, according to the unsearch-
to the end. able counsel of his own Will, where-
Job. 10. 26. by he extendeth, or withholdeth
Job. 8. 47. mercy as he pleaseth, for the glory
1 *Job.* 2. 19. of his sovereign power over his crea-
r *Mat.* 11. tures, to pass by, and to ordain them
25, 26. to dishonor and wrath, for their sin,
Rom. 9. 12. to the praise of his glorious justice *r*.

2 *Tim.* 2. 19. VIII. The Doctrine of this high
1 *Pet.* 2. 8. Mystery of Predestination is to be
hand-

handled with special prudence and
 care^f, that men attending the will ^{/Ro.9.22.}
 of God revealed in his Word, and ^{Ro.11.35.}
 yielding obedience thereunto, may ^{Deu.29.29.}
 from the certainty of their effectual ^{t2Pet.1.10}
 Vocation, be assured of their eter- ^{u Eph.1.6.}
 nal Election ^{t.} So shall this Doct- ^{wRo.11.5,6,}
 rine afford matter of praise, reve- ^{20.}
 rence and admiration of God ^{u,} and ^{2Pet.1.10.}
 of humility, diligence and abundant ^{Rom.8.33.}
 consolation to all that sincerely obey ^{Luk.10.20}
 the Gospel ^{w.}

C H A P. IV.

Of Creation.

^a Heb.1.2.

^{Joh.1.1,2.}

IT pleased God the Father, Son ^{Gen.1.2.}
 and Holy Ghost ^{a,} for the mani- ^{Joh.26.13.}
 festation of the glory of his eternal ^{bRo.1.20.}
 Power, Wisdom and Goodness ^{b,} ^{Jer.10.12.}
 in the beginning to create, or make ^{Pf.33.5,6.}
 of nothing the World, and all things ^{cGen.1. Cap}
 therein, whether visible or invisible, ^{Heb.11.5.}
 in the space of six days and all ve- ^{Col.1.16.}
 ry good ^{c.} ^{Act.17.2.}

II. After God had made all other ^{dGen.1.27.}
 creatures, he created Man, male and ^{e Gen.2.7.}
 female ^{d,} with reasonable and im- ^{Luk.23.24}
 mortal souls ^{e,} indued with know- ^{Mat.10.28}
 ledge, righteousness and true holy- ^{fGen.1.26.}
 ness; after his own Image ^{f,} having ^{Col.3.10.}
 the Law of God written in their ^{Eph.4.24.}
 hearts

g Rom. 2. hearts, and power to fulfil it, and
 14, 15. yet under a possibility of transgres-
 b Eccl. 7. 29. sing, being left to the liberty of their
 i Gen. 3. 6. own will, which was subject unto
 Eccl. 7. 23. change i. Beside this Law written in
 k Gen. 2. 12. their hearts, they received a com-
 2. 8, 9. mand, not to eat of the tree of the
 10, 11, 23. knowledge of good and evil, which
 l Gen. 1. 26, whiles they kept, they were happy in
 28. their Communion with God, and
 had Dominion over the creatures l.

C H H P. V.

Of Providence.

a Heb. 1. 3. **G**OD the great Creator of all
 b Dan. 4. 34. things, doth uphold a, direct,
 Ps. 135. 6. dispose, and govern all creatures, act-
 Act 17. 25. tions, and things b, from the greatest
 26, 28. even to the least c, by his most wise
 c Mat. 10. and holy Providence d, according to
 29, 30, 31. his infallible fore-knowledge e, and
 d Pro. 15. 3 the free and immutable counsel of
 e Act. 15. 18 his own Will f, to the praise of the
 f Eph. 1. 11. glory of his Wisdom, Power, Ju-
 P sal. 33. 10. stice, Goodness, and Mercy.

II. Although in Relation to the
 g Isa. 63. 14. fore-knowledge and decree of God,
 Eph 3. 10. the first cause, all things come to
 Rom. 9. 17. pass immutably, and infallibly b,
 Gen. 45. 7. yet, by the same Providence he or-
 P sal. 145. 7. dereth them to fall out according to
 b Act. 2. 23. the

the nature of second^d causes, either *i* Gen. 8. 22. necessarily, freely or contingently *i*. Jer. 11. 35.

III. God in his ordinary Pro- Ex. 22. 13. vidence maketh use of means *k*: yet *with* Deut. is free to work without *l*, above *m*, 15. 5.

and against them at his pleasure *n*. Isa. 10. 6, 7.

IV. The Almighty power, unsearch- *k* Act. 27. 3.

able wiidom; and infinite goodness Isa. 55. 10.

of God so far manifest themselves *l* Hos. 1. 7.

in his Providence, that it extendeth Mat. 4. 4.

it self even to the first fall, and all *m* Rom. 4.

other sins of Angels and men *o*, and 19, 20, 21.

that not by a bare permission *p*, but *n* 1 Kin. 6. 6.

such as hath joyned with it a most Dan. 3. 25.

wise and powerful bounding *q*, and *o* Rom. 11.

otherwise ordering and governing 31, 33, 34.

of them, in a manifold dispensation, 2 Sam. 24. 1.

to his own holy ends *r*: yet so, as the 1 Chr. 10. 4,

sinfulness thereof proceedeth onely 13, 14.

from the creature, and not from 2 Sam. 19.

God who being most holy and righ- 10.

teous, neither is, nor can be the Au- Act. 2. 23.

thor or Approver of sin *s*. *p* Act. 14. 16.

V. The most wise, righteous and *q* Ps. 76. 10.

gracious God doth often times leave 2 Ki. 19. 28

for a season his own children to ma- *r* Gen. 50. 20

nifold temptations, and the corrup- Isa. 10. 6, 7.

tion of their own hearts to chastise *s* Jam. 1. 13

them for their former sins, or to dis- 14, 17.

cover unto them the hidden strength 1 Job. 2. 16.

of corruption, and deccitfulness of *t* sal. 50, 21

their

t 2Cor.12. their hearts, that they may be hum-
 25,26,31. bled t, and to raise them to a more
 2Sam.24. close and constant dependance for
 their support upon himself, and to
 make them more watchfull against
 u 1 Cor.12. all future occasions of sin, and for
 7,8,9. sundry other just and holy ends u.
 Psal.73. VI. As for those wicked and un-
 throughout. godly men, whom God as a righte-
 psal.77.1. ous Judg for former sins doth blind
 to 12. and hardenw, from them he not on-
 w Rom.1. ly withholdeth his grace, whereby
 24,26,28. they might have been enlightned in
 Ro.11.7,8. their understandings, and wrought
 xDeu.29.4. upon in their hearts x, but some-
 yMat.13.12. times also withdraweth the gifts
 zDeu.2.30. which they had y, & exposeth them
 2Reg.8.12. to such objects as their corruption
 a Ps.81.11. makes occasion of sin z; and with-
 12. al, gives them over to their own
 2Thes.2. lusts, the temptations of the World,
 10,11,12. and the power of Satan a, whereby
 bExod.7.3. it comes to pass that they harden
 2Cor.2.15. themselves even under those means
 Isa.8.14. which God useth for the softning
 1Pet.2.7.8 of others b.
 Isa.6.9,14. VII. As the providence of God
 c1Tim.4.10. doth in general reach to all crea-
 Rom.8.28. tures; so after a special manner it
 Isa.34.24. taketh care of his Church, and dispo-
 seth all things to the good thereof c.

C H A P. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

Our first parents being seduced *a* Gen. 3. 13.
by the subtilty and temptation *2* Cor. 2. 3.
of Satan, sinned in eating the for- *b* Ro. 11. 3.
bidden fruit *a*. This their sin, God *c* Gen. 3. 6, 7
was pleased according to his wise *d* Gen. 2. 17.
and holy counsel, to permit, having *e* Tit. 1. 15.
purpos'd to order it to's own glory *b* f Gen. 1. 17.

II. By this sin they fell from their *Act. 17. 16.*
original righteousness and commu- *Rom. 3. 12,*
nion with God, and so became dead *15, 16, 17.*
in sin, and wholly defiled in all the *g* Ps. 51. 5.
faculties & parts of soul and body *e*. *Gen. 5. 3.*

III. They being the root of all *Job. 14. 4.*
mankind, the guilt of this sin was *b* *Rom. 5. 6.*
imputed *f*, and the same death in sin *Rom. 8. 7.*
and corrupted nature, conveyed to *Col. 1. 21.*
all their posterity descending from *i* *Gen. 6. 5.*
them by ordinary generation *g*. *Gen. 8. 21.*

IV. From this original corrupti- *Rom. 3. 10.*
on, whereby we are utterly indispo- *11, 12.*
sed, disabled, and made opposite to *k* *Jam. 1.*
all good *b*, and wholly inclined to *14, 15.*
all evil *i*, do proceed all actual trans- *Ep. 2. 2, 3.*
gressions *k*. *Mat. 15. 19.*

V. This corruption of nature du- *1* *Joh. 1. 8.*
ring this life, doth remain in those *Jam. 3. 2.*
that are regenerated *l*, and although *Prov. 20. 9.*
it Eccl. 7. 20.

it be, Through Christ, pardoned & mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

*m*Rom. 7. 5, 7, 8, 25. *Gal*. 5. 17. *n*I Job 3. 4. *o*Ro, 2. 15. *e* 3. 9, 19. *p*Eph 2 3. *q*Gal. 3. 1. *r*Rom. 6. 13. *s*Eph. 4. 16. *t*Rom 8. 20. *Lam*. 3. 39. *u*Ma. 25. 41. *2*Thef. 1. 9.

VI. Every sin, both original and Actual, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature, bring guilt upon the sinner *o*, where by he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spiritual *s*, temporal *t*, and eternal *u*.

C H A P. VII.

Of Gods Covenant with man.

*a*Isa. 40. 13. *14, 15, 16, 17.* *J*ob. 9. 32. *I*Sam. 2. 25. *P*sa. 100. 2, 3. *J*ob. 22. 2, 3. *Luk*. 17. 10. *A*ct. 17. 24, 25. *b*Gal. 3. 12. *c*Rom. 10. 5. *Rom* 5. 12. *to* 20.

THe distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their creator yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*.

II. The first Covenant made with Man, was a covenant of Works *b*, wherein life was promised to Adam, and in him to his posterity *c*, upon con-

condition of perfect and personal obedience *d.*

III. Man by his fall, having made himself incapable of life by that covenant, the Lord was pleas'd to make a Second, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners, Life, & Salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe *g.*

IV. This Covenant of Grace is frequently set forth in the Scripture by the Name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h.*

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i.* Under the Law, it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, allfore-signifying Christ to come *k.* which were for that time suffi-

1 Cor. 10.

1, 2, 3, 4.

Heb. 11. 13.

Job. 8. 56.

Gal. 3. 7.

8, 9, 14.

Col. 2. 17.

Mat. 28.

19, 20.

1 Cor. 11. 23

24, 25.

Heb. 12.

22. to 28.

Jer. 31. 33.

Mat. 28.

29.

Eph. 2. 15.

16, 17, 18,

Lu. 12. 10.

Gal. 3. 14.

Act. 5. 1.

Rom. 3. 2, 1.

23, 28, 30.

Psal. 31. 1.

Hib. 13. 8.

- sufficient and efficacious, through the operation of the spirit to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full remission of sins, and eternal Salvation; and is called, the *m* Old Testament *m*.
l *1 Cor.* 10. 1, 2, 3, 4. *Heb.* 11. 13. *Job.* 8. 56. *m Gal.* 3. 7. 8, 9, 14. *n Col.* 2. 17. VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, & the administration of the Sacrament of Baptisme, and the Lords Supper *o*. Which though fewer in number, and administred with more simplicity, and less outward glory, yet, in them it is held forth in more fulness, evidence and spiritual efficacy *p*, to all Nations both Jews and Gentiles *q*; and is called the New Testament *r*. There are not therefore two Covenants of Grace, differing in substance, but one & the same, under various dispensations *s*.
o Mat. 28. 19, 20. *p Cor.* 11. 23. 24. 25. *q Heb.* 12. 22. to 28. *r Jer.* 31. 33. *s Mat.* 28. 19. *t Eph.* 2. 15, 16, 17, 18. *u Lu.* 12. 10. *v Gal.* 3. 14. *w Act.* 5. 1. *x Rom.* 3. 21, 23, 28, 30. *y Psal.* 31. 1. *z Heb.* 12. 8.
- C H A P. VIII.
Of Christ the Mediator.
- IT pleased God, in his eternal purpose to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and

and Man *a*, the Prophet *b*, Priest *c*,
and King *d*, the Head, and Saviour *a* *Isa.* 42.1.
of his Church, the heir of all things *1* *Pet.* 1.19.
f, and Judge of the World *g*: Unto *Joh.* 3.16.
whom he did from all eternity give *1* *Tim.* 2.5.
a people to be his seed *h*, and to be *b* *Act.* 3.22.
by him in time Redeemed, Called, *c* *Heb.* 5.5.
Justified, Sanctified and Glorified *i*. *d* *Pf.* 2.6.

II. The Son of God, the second *Luk.* 1.33.
Person in the Trinity, being very *e* *Eph.* 5.13.
and eternal God, of one substance, *f* *Heb.* 1.2.
and equal with the Father; did, *g* *Act.* 17.1.
when the fulness of time was come, *h* *Joh.* 17.6.
take upon him mans nature *k*, with *Pf.* 21.30.
all the essential properties, and *Isa.* 53.10.
common infirmities thereof, yet *i* *1* *Tim.* 2.6.
without sin *l*: being conceived by *Isa.* 55.4,5.
the power of the Holy Ghost, in the *1* *Cor.* 1.30.
womb of the Virgin Mary, of her *k* *Joh.* 1.1.
substance *m*. So that two whole Per- *1* *Joh.* 5.20.
fect and distinct Natures, the God- *Phil.* 2.6.
head and the Man-hood, were inse- *l* *Heb.* 2.14.
parably joyned together in one per- *o* *4.* 15.
son, without Conversion, Compo- *m* *Luk.* 1.27.
sition. or Confusion *n*. Which per- *3* *1.* 35.
son is very God, and very Man, *Gal.* 4.4.
yet one Christ the only Mediator *n* *Lu.* 31.35.
between God and man *o*. *Rom.* 9.5.

III. The Lord Jesus, in his hu- *1* *Tim.* 3.26.
mane nature, thus united to the di- *o* *Ro.* 1,2,4.
vine, was sanctified and anointed
with

with the holy spirit above measure,
 having in him all the treasures of
a *Isa.* 42. 1. wisdom and knowledge *q*: in whom,
1 *Pet.* 1. 19. it pleased the Father, that all fulness
Job. 3. 16. should dwell, to the end, that be-
1 *Tim.* 2. 5. ing holy, harmless, undefiled and
b *Act.* 3. 22. full of grace and truth *s*: he might be
c *Heb.* 5. 5. thorowly furnished to execute the
d *Psal.* 2. 6. Office of a Mediator, and Surety *t*:
Luk. 1. 33. which Office he took not unto him-
e *Eph.* 5. 13. self, but was thereunto called *y* his
f *Heb.* 1. 2. Father *u*, who put all power & judg-
g *Act.* 17. 1. ment into his hand, & gave him com-
h *Job.* 17. 6. mandment to execute the same *w*.
Psal. 21. 30 IV. This Office the Lord Jesus did
Isa. 53. 10. most willingly undertake *x*, which
1 *Tim.* 2. 6. that he might discharge, he was made
Isa. 55. 4. 5, under the Law *y*, and did perfectly
1 *Cor.* 1. 30. fulfill it *z*, endured most grievous
k *Joh.* 1. 1. torments immediately in his soul *a*,
1 *Joh.* 5. 20. and most painful sufferings in his
b *Pil.* 2. 6. body *b*; was crucified and died *c*:
1 *Heb.* 2. 14. was buried, and remained under the
e 4. 15. power of death; yet saw no corrup-
m *Luk.* 1. 27 tion *d*. On the third day he arose
 31, 35. from the dead *e*, with the same
Gac. 4. 4. body in which he suffered *f*, with
n *Lu.* 31, 35. which also he ascended into heaven,
Rom. 9. 5. and there sitteth at the right hand of
1 *Tim.* 3. 26. his Father *g*, making intercession *h*,
o *Rom.* 1. 2, 4 and shall return to judge men, and
 Angels

Angels at the end of the World *i. i Rom. 14.9*

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit once offered up to God, hath fully satisfied the Justice of his Father, and purchased, not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l. Act. 1. 11 Mat. 13. 40 Jude v. 6. 2 Pet. 2. 4. k Rom. 5. 19 Heb 10. 14. Eph. 5. 2. Rom. 3. 25. l Dan. 9. 24*

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the World, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head; and the Lamb slain from the beginning of the World; being yesterday and to day the same, and for ever *m. 26 Col. 1. 19. 20. Joh. 17. 2. Heb. 9. 12. 13. m Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. n Heb. 9. 14. 1 Pet. 3. 18.*

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self, yet by reason of the unity of the Person,

B

that

that which is proper to one nature
Act. 20. 28 is some times in Scripture attribu-
Job. 3. 13. ted to the Person denominated by
Job. 3. 16 the other Nature *o.*
p Job. 6. 37. VIII. To all those for whom Christ
q Job. 2. 1. hath purchased redemption, he doth
Rom. 8. 14. certainly, and effectually apply and
Job. 15. 13 communicate the same, making in-
Eph. 1. 7, 8. tercession for them *q*, and revealing
Job. 17. 6. unto them, in and by the word, the
Joh. 14. 16. Mysteries of Salvation *r*, effectually
Heb. 12. 2. perswading them by his spirit to be-
2 Cor. 4. 3. lieve, and obey, and governing
Ro. 8. 9, 14. their hearts by his word and spirit
1 Cor. 15. 18, 19 overcoming all their enemies by
Job. 17. 17. his Almighty Power and Wisdom
Ps. 110. 1. in such manner, and wayes, as are
1 Cor. 15. 15. most consonant to his wonderful
Mal. 4. 2, 3. and unsearchable dispensation *t.*
Col. 2. 15.

C H A P. IX.

Of Free Will.

G O D hath indued the Will of
 Man with that natural liberty
 that is neither forced, nor by any
 absolute necessity of Nature deter-
a Mat. 17. 12 mined to do good or evil *a.*
Jam. 1. 14. II. Man, in his state of innocency,
Deut. 30. 15 had freedom and power, to will, and
 to do, that which was good, & well-
b Eccl. 7. 29 pleasing to God *b*; but yet, muta-
Gen. 1. 26. bly

bly, so that he might fall from it *c.* *eGen. 2. 16.*

III. Man by his fall into a state of *e* 3. 6.
sin, hath wholly lost all ability of
Will to any spiritual good accom- *dRom. 5. 6.*
panying salvation *d*; so as, a natural *and 8. 7.*
man, being altogether averse from *Joh. 15. 5.*
that good *e*, and dead in sin *f*, is not *eRo. 3. 10. 11.*
able, by his own strength, to con- *fEph. 2. 1. 3.*
vert himself, or to prepare himself *Col. 3. 13.*
thereunto *g.* *gJoh. 6. 44.*

IV. When God converts a sinner, *1Cor. 2. 14.*
and translates him into the state of *Tit. 2. 3. 4.*
grace; he freeth him from his natu- *bCol. 1. 13.*
ral bondage under sin *b*; and by his *Joh. 8. 31.*
grace, inables him freely to will and *36.*
to do that which is spiritually good *iPhil. 2. 13.*
yet so, as by reason of his remain- *Ro. 6. 18. 22*
ing corruption, he doth not perfectly *kGal. 5. 17.*
nor only will that which is good, but *Rom. 1. 15.*
doth also will that which is evil *k.* *18, 19, 21.*

V. The will of man is made per- *lEph. 4. 12.*
fectly and immutably free to good *Heb. 11. 13.*
alone in the state of Glory only *l.* *Jude v. 24.*

C H A P. X.

Of effectual calling.

ALL those whom God hath pre- *aRo. 8. 30.*
destinated unto life, and those *e* 11. 7.
only he is pleased in his appointed & *Eph. 10. 21.*
accepted time, effectually to call *a,* *b* 2 *Thes. 1.*
by his word and Spirit *b*, out of that *13, 14.*

B 2

state 2 *Cor. 3. 36.*

state of sin and death, in which they are by nature, to grace and salvation

c Rom 8.2. by Jesus Christ *c*, inlightning their
Eph. 2.1,5. minds spiritually and savingly to un-
2 Tim. 1.9. derstand the things of God *d*; taking
d Act. 26. away their heart of stone, and giving
18. Eph. 1. unto them an heart of flesh; renew-
17. 18. ing their wills, and by his Almighty
e Ezek 36. power determining them to that
25. which is good *f*, & effectually draw-
f Ezek. 11. ing them to Jesus Christ *g*; yet so,
19. Phil. 2. as they come most freely, being
13. Deut. made willing by his grace *h*.

30.6. II. This effectual Call is of Gods
g Eph. 1. 19 free, and special grace alone, not
b Cant. 1.4. from any thing at all foreseen in
Joh 6.37. man *i*, who is altogether passive
i 2 Tim. 1. therein, until being quickened & re-
9. Tit. 3.4. newed by the holy Spirit *k*, he is
5.8.9. thereby inabled to answer this Call,
k 1 Cor. 2. and to imbrace the grace offered,
1.4. Rom. 8. and conveyed in it *l*.

7. Eph. 2. 5. III. Elect infants dying in Infancy
l Joh 6.37. are regenerated, and saved by Christ
m Luk. 18. through the Spirit *m*, who worketh
15. 16. when where and how he pleaseth *n*:
Joh. 3.3,5. So also are all other elect Persons,
n Joh. 3. 8. who are incapable of being out-
o 1 Joh. 5. wardly called by the Word *o*.

12. IV. Others, not elected, though
Act. 4.12: they may be called by the Ministry
 of

of the Word *p*, and may have some *p* *Mat. 22.*
 common operations of the Spirit, *q 14.*
 yet they never truly come unto *q Mat. 7. 22*
 Christ, and therefore cannot be *s Heb. 6. 4 5.*
 ved *r*: much less can men, not pro- *r Joh. 5. 64.*
 fessing the Christian Religion, be *65, 66.*
 saved in any other way whatsoever, and *8. 24.*
 be they never so diligent to frame *Act. 1 12.*
 their lives according to the light of *Joh. 14 6.*
 Nature, and the Law of that Religi- *Eph 2. 12.*
 on they do profess *s*. And, to assert *Joh. 4. 22.*
 and maintain, that they may, is very *t 2 Joh. v.*
 pernicious, and to be detested *t. 9, 10, 11.*
Gal. 1. 6. 78

C H A P. XI.

Of Justification,

THose whom G O D effectually *a Ro. 8. 30.*
 calleth he also freely justifieth *a and 3, 24.*
 not by infusing righteousness into
 them, but by pardoning their sins, &
 by accounting and accepting their *b Rom. 4 5.*
 persons as righteous: not, for any *9, 7, 8.*
 thing wrought in them, or done by *2 Cor. 5. 19.*
 them, but for Christs sake alone: *Rom. 3. 22.*
 nor, by imputing faith itself, the act *24, 25, 26.*
 of believing, nor any other evange- *Tit. 3 5. 7.*
 lical obedience, to them as their *Eph. 1. 7.*
 righteousness; but, by imputing the *Jer. 23. 6.*
 obedience and satisfaction of Christ *1 Cor. 1. 30.*
 unto them *b*, they receiving and rest- *Rom. 5. 17.*
 ing on him and his righteousness by *18, 19.*

B 3. faith,

faith, which faith they have, not of themselves, it is the gift of God *c.*
c. Act. 10. II Faith, thus receiving and rest-
44. Phil. 3. ing on Christ and his righteousness,
5. Act. 13. is the alone instrument of justifica-
38, 39. tion *d;* yet is it not alone in the per-
d John 1. son justified, but is ever accompani-
12. Rom. 3. ed with all other saving graces, & is
18. no dead faith but worketh by love.
e 1am. 2. 17. III. Christ by his obedience and
Gal. 5. 6. death, did fully discharge the debt of
all those that are thus justified, and
did make a proper, real, and full sa-
tisfaction to his Fathers Justice in
their behalf *f.* Yet in as much as he
f Rom. 5. 8. was given by the Father for them,
1 Tim. 2. 5. and his obedience and satisfaction
Heb. 10. 10. accepted in their stead hand, both
Isa. 53. 4, 5, 6, 10, 11. freely, not for any thing in them,
g Rom. 8. 32. their justification is only of free
h Mat. 3. 17 grace *i,* that, both the exact justice,
i Rom 3. 24 & rich grace of God, might be glori-
k Ro. 3. 26. fied in the justification of sinners *k.*
l Gal. 3. 8. IV. God did from all eternity, de-
Rom. 8. 30. crece to justify all the elect *l,* and
m Gal. 4. 4. Christ did, in the fulness of time,
Rom. 4. 25. die for their sins, and rise again for
Tit. 3, 4, 5, their justification *m:* nevertheless
6, 7. they are not justified, untill the holy
spirit doth in due time, actually ap-
ply Christ unto them *n.*

V. God

V. God doth continue to forgive *o* Mat. 6. 12. the sins of those that are justified *o*: 1 Job. 2. 1. and, although they can never fall 2. from the state of justification; yet, *p* Luk. 22. they may by their sins, fall under 32, 1 Job. Gods fatherly displeasure, and not 10, 8. have the light of his countenance: restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their Faith and Repentance *q*. *q* Psal. 89.

VI. The justification of Believers 31, 32, 33. under the Old Testament, was, in *Mat.* 26. 75 all these respects, one and the same, with the justification of Believers under the New Testament *r*. *r* Gal. 3. 9,

C H A P. XII.

13, 14.

Of Adoption.

ALl those that are justified, God vouchsafeth, in, and for his only *a* Eph. 1. 3. Son Jesus Christ, to make partakers *Gal.* 4. 4, 5. of the grace of Adoption *a*: by which *b* Rom. 8. 17. they are taken into the number, and *Jer.* 14. 9. enjoy the liberties and privileges *Rev.* 3. 12. of the children of God *b*, have his *d* Rom. 8. 15. Name put upon them *c*, receive the *e* Eph. 3. 12. spirit of Adoption *d*, have access to *f* Gal. 4. 6. the throne of grace with boldness *e*, *g* Ps. 103. 13. are enabled to cry Abba, Father *f*, *h* Prov. 14. are pitied *g*, protected *h*, provided 26.

i Mat. 6. 30 for i, and chastened by him, as by a
 i Pet. 5. 7. Father k: yet never cast off l, but
 k Heb. 12. 6 sealed to the day of redemption m,
 i Lam. 3. 31 and inherit the promises n, as heirs
 m Eph. 4. 30 of everlasting Salvation o.

n Heb. 6. 12

CHAP. XIII.

o 1 Pet. 1. 3. 4

Of Sanctification.

Heb. 1. 14.

They who are effectually called,
 and regenerated, having a new
 heart, & a new spirit created in them
 are further sanctified really & per-
 sonally, through the vertue of Christs
 death & resurrection a, by his word
 and spirit dwelling in them b: the
 dominion of the whole body of sin
 is destroyed c, and the several lusts
 thereof are more & more weakned
 and mortified d, and they, more and
 more quickned and strengthened in
 all saving graces e, to the practice of
 true holiness, without which no man
 shall see the Lord.

g 1 Thes. 5.

23.

h 1 Job. 1. 10

Rom. 7. 18.

22.

Phil. 3. 12.

i Gal. 5. 17.

j 1 Pt. 2. 11.

II. This sanctification is through-
 out, in the whole man g: yet imper-
 fect in this life, there abideth still
 some remnants of corruption in eve-
 ry part h: whence ariseth a continual
 and irreconcilable war; the flesh
 lusting against the spirit, and the
 spirit against the flesh i.

III. In

III. In which war, although the remaining corruption, for a time, may much prevail; yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: & so the Saints grow in grace, perfecting holiness in the fear of God.

kRo.7.23.

lRo.6.14.

m 2 Pet. 3.

18.

CHAP. XIV.

n 2 Cor. 7.1.

Of saving Faith.

THE grace of Faith, whereby the Elect are enabled to believe to the saving of their Souls, is the work of the Spirit of Christ in their hearts, & is ordinarily wrought by the Ministry of the Word, which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened.

a Heb.10.

39.

b 2 Cor.4.

13.

c Rom.10.

14, 17.

d 1 Pet.2.2

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the Commands; trembling at the threatenings, and embracing the promises of God for this life, and that which is to come.

Rom.4.11.

e Joh.4.42.

2 Thes.3.13

f Rom.16.

26.

g Isa.66.2.

h Heb.11.

pal acts of saving faith, are Accepting, Receiving, and resting upon Christ alone for Justification, Sanctification, and Eternal life; by virtue of the Covenant of grace *i*.

i Job. 1. 11. *Act*. 16. 32. *Act*. 15. 11. *k* Heb. 5. 13. *l* Luke 22. 31. *Eph* 6. 16. *m* Heb 6. 11. 12. *Heb*. 10. 22. *Col*. 2. 2. *n* Heb. 12. 2.

III. This faith is different in degrees, weak, or strong *k*: may be often and many waies assailed, and weakened, but gets the victory: growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our Faith *n*.

C H A P. XV.

Of Repentance unto life.

a Zech. 12. 10. *Act* 11. 18. *b* Luke. 24. 47. *Mat*. 1. 5.

Repentance unto life, is an Evangelical grace *a*, the doctrine whereof is to be Preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

c Ezek. 18. 30. 31. *I* 1. 30. 22. *Psal*. 51. 4. *Psal*. 119. 128.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God: and, upon the apprehension of his mercy in Christ to such as are penitent, is grieves for, & hates his sins, as to turn from them all unto God, purposing & endeavoring to walk with

with him in all the waies of his
Commandments d.

d Psal. 119.

III. Although Repentance be not
to be rested in, as any satisfaction for
sin, or any cause of the pardon there-
of e, which is the act of Gods free
grace in Christ f, yet is it of such ne-
cessity to all sinners, that none may
expect pardon without it g.

6. 59. 105.

Luk. 1. 6.

2 Kings. 23.

15.

e Ezek. 36.

31, 32.

IV. As there is no sin so small but
it deserves damnation h; so there is
no sin so great, that it can bring dam-
nation on those who truly repent i.

Ezek. 16.

61. 62, 63.

f Hos. 14. 24.

Rom. 3. 24.

V. Men ought not to content them-
selves with a general repentance, but
it is every mans duty to endeavour
to repent of his particular sins, par-
ticularly k.

g Luk. 13. 3.

5. Act. 17.

50, 51.

h Rom. 6. 23.

i Mat. 22. 36

VI. As every man is bound to
make private confession of his sins to

j Isa. 1. 16.

18.

God, praying for the pardon thereof l;
upon which, and the forsaking of
them, he shall find mercy m: so he
that scandalizeth his brother, or the
Church of Christ, ought to be wil-

k Psal. 19. 13.

Luk. 9. 8.

l Pl. 51. 4.

m Prov. 28.

13.

ling by a private or publick confess-
ion, and sorrow for his sin, to declare
his repentance to those that are of-
fended n, who are thereupon to be
reconciled to him, and in love to
receive him o.

n Job. 1. 9.

o Jam. 5. 16

Luk. 17. 3.

Joh. 7. 14.

Psal. 51.

throughout

Chip. 22. 2.

C H A P. XVI.

Of good woorks.

a Mic. 6.8. **G**ood Works are onely such as
Rom. 12.2. God hath commanded in his
Heb. 13.21. holy Word *a*, and not such as with-
b Mat. 15.9. out the warrant thereof, are devised
Isa. 29.13. by men, out of blind zeal, or upon
1 Pet. 1.18. any pretence of good intention *b*.
Rom. 10.2. II. These good works done in o-
Joh. 16.2. bedience to Gods Commandments,
c Jam. 2.18 are the fruits and evidences of a true
22. and lively faith *c*: and by them, Be-
d Psal. 116. lievers manifest their thankfulness *d*:
12, 13. strengthen their assurance *e*, edifie
1 Pet. 2.9. their Brethren, adorn the profession
e 1 Joh. 2.3. of the Gospel *g*, stop the mouths of
f 2 Cor. 6.2. the adversaries *h*, and glorifie God *i*,
Mat. 5.16. whose workmanship they are, creat-
g Tit. 2.5, ed in Christ Jesus thereunto *k*: that
9, 10, 11, 12. having their fruit unto holiness, they
1 Tim. 6.1. may have the end, eternal life *l*.
h 1 Pet. 2.15. III. Their ability to do good
i 1 Pet. 2.22. works, is not at all of themselves, but
Joh. 15.8. wholly from the Spirit of Christ *m*.
k Eph. 2.10. And that they may be inabled there-
l Rom. 6.22 unto, besides the graces they have al-
m Joh. 15.4 ready received, there is required an
Ezek. 16. actual influence of the same holy
26, 27. Spirit, to work in them to will and
n Phil. 2.13 to do, of his good pleasure *n*: yet are
2 Cor. 3.5 they

they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

IV. They who in their obedience attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; & the infinite distance that is between us & God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good they proceed from his spirit: and as they are wrought by us, they are defiled, and mixed with so much weakness & imperfection, that they cannot endure the severity of Gods judgment.

Phil. 2. 12
Heb. 6. 11. 12.
Isa. 64. 7.
2 Tim. 26. 6.
Jude v. 20.
21.

Luke. 17.
10.
Neh. 13. 22.
Job. 9. 2. 7.
Gal. 4. 17.

Ro. 3. 20.
Eph. 2. 8. 9.
Psalm. 16. 2.
Job. 35 78
Luk. 17. 10.
Gal. 5. 22.
Isa. 64. 6.
Gal. 5. 17.
Rom. 7. 13.
18.

VI. Yet Ps. 143. 2.

VI. Yet notwithstanding the Persons of believers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblamable and unreprouable in Gods sight *w*, but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, though accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although, for the matter of them they may be things which God commands, and of good use, both to themselves and others *y*, yet because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful and displeasing unto God *d*.

C H A P. XVII.
Of Perseverance.

They whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither

u Eph. 1. 6.*1* Pet. 2. 5.*Gen.* 4. 4.*Heb.* 11. 4.*w* Job. 9. 20.*x* Heb. 13.

20, 21.

2 Cor. 8. 12.*Heb.* 6. 10.*Mat.* 15. 21

23.

y 2 Kings

10. 30, 31.

Phil. 1. 15.

16, 18.

z Gen. 4. 9.*Heb.* 11. 4.*a* 1 Cor. 13.3. *Isa.* 12.*b* *Mat.* 6. 3.*c* Hag. 2. 14.*Tit.* 1. 15.*Amos* 5. 21.22 *Hos.* 1. 4.*d* Ps. 14. 4.*Job.* 21. 14.15. *Mat.*

25. 41.

neither totally nor finally; fall away *a Phil. 1. 6.*
from the state of grace : but shall *2 Pet. 1. 10.*
certainly persevere therein to the *1 Job. 2. 9.*
end, and be eternally saved *a. 1 Pet. 1. 5.*

II. This perseverance of the Saints *b 2 Tim. 2.*
depends not upon their own free *18, 19. Jer.*
will, but upon the immutability of *31. 3.*
the decree of election, flowing from *c Heb. 10.*
the free & unchangeable love of God *10, 11. Heb.*
the Father *b,* upon the efficacy of *9. 12, 13.*
the merit and intercession of Jesus *14, 15.*
Christ, the abiding of the spirit, & *Luk. 12. 32*
of the seed of God within them *d, d Job. 4. 16*
and the nature of the Covenant of *John 2. 27.*
Grace *e :* from all which ariseth also *e Jer. 32. 40.*
the certainty & infallibility thereof. *f Job. 10. 28*

III. Nevertheless, they may *1 Joh. 2. 19.*
through the temptations of satan &
of the world, the prevalency of cor-
ruption remaining in them; and the
neglect of the means of their preser- *g Mat. 26.*
vation, fall into grievous sins *g,* and *70, 71, 74.*
for a time continue therein *h,* where- *h Psal. 51.*
by they incur Gods displeasure *i,* and *14.*
grieve his holy spirit *k,* come to be *i Isa. 64. 5.*
deprived of some measure of their *k Eph. 4. 30.*
graces and comforts *l,* have their *l Psal. 51. 8.*
hearts hardened *m,* and their con- *m Isa. 53. 17.*
sciences wounded *n,* hurt, and scan- *n Ps. 37. 3. 4*
dalize others *o,* and bring temporal *o Sam. 12.*
judgments upon themselves *p.* *14. p Ps. 89.*

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of Salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God which hope shall never make them ashamed *d*.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*: which Spirit is the earnest of inheritance, whereby we are sealed to the day of redemption *i*.

III. This

a Job. 8. 13

14.

Mic. 3. 11.*Dent.* 29. 19*b* *Mat.* 7. 22*Act.* 26. 6.

23.

c *1* *Job.* 2. 3*1* *Job.* 5. 13*d* *Rom.* 5.

2, 5.

e *Heb.* 6. 11.

19.

f *Heb.* 6. 17.

18.

g *1* *Pet.* 1. 4.

5, 10, 11.

1 *Job.* 2. 3.*2* *Cor.* 1. 12.*h* *Rom.* 8. 15*i* *Eph.* 3. 13.

III. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long and conflict with many difficulties before he be partaker of it: *1 Joh. 5. 13* yea, being enabled by the spirit to *Isa. 30. 10.* know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto *1.* And therefore it is the duty of every one to give all diligence to make his calling and election sure, *1 Joh. 4. 13* that thereby his heart may be enlarged in peace & joy in the holy Ghost, *Heb. 6. 11.* in love & thankfulness to God, & in strength and chearfulness in the duties of obedience, the proper fruits of this assurance *n;* so far is it from inclining men to looseness *o.* *11 Cor. 2. 12*
1 Joh. 4. 13
Heb. 6. 11.
Eph. 3. 17.
18, 19.
m 2 Pet. 1.
10.
n Rom. 5. 1,
2, 5

IV. True believers may have the assurance of their Salvation divers ways shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, & grieveth the spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, & suffering even such as fear him to walk in darkness, and to have

pcant. 5.2. no light: yet are they never utterly
 3,6. destitute of that seed of God, & life
Psal. 51.8, of faith, that love of Christ and the
 12,13. brethren, that sincerity of heart, and
Eph. 4.30. conscience of duty, out of which by
Psal. 77.1. the operation of the spirit, this assu-
Mat. 26.69 rance may in due time be revived q,
Isa. 50.10. and by the which in the mean time
Psal. 31.22 their supported from utter despair
Psal. 88. throughout. q *Job.* 3.9. *Luk.* 21.52. *Job*
 13.15. *Psal.* 73.15. *Isa.* 50. 10. r *Mic.* 7.7,8,9. *Jer.*
 32.10. *Isa.* 5.4,7,8,9,10. *ps.* 22.1. *ps.* 88. throughout

C H A P. XIX.

Of the Law of God.

a Gen. 1.16 **G**OD gave to Adam a Law, as a
Gen. 2.17. Covenant of Works, by which
Ro. 2.14.15 he bound him, & all his posterity to
& 10.5. personal, entire, exact and perpetual
Gal. 3.10. obedience, promised life upon the
Ecc. 7.9. fulfilling, and threatned death upon
Job. 28.28. the breach of it: and indued him
b Jam. 1.25. with power and ability to keep it a.
& 2.8,11,11. II. This Law, after his fall conti-
Kn. 13.8,6. nued to be a perfect rule of righte-
Dent. 5.32. ousness, & as such, was delivered by
& 0.4. God upon Mount Sinai, in ten Com-
Exod. 34.1. mandments, and written in two
c Mat. 22. Tables b, the four first Command-
 37,33,39, ments containing our duty towards
 40. God, and the other six, our duty
 to man c. III. Be-

III. Beside this Law commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of worship, prefiguring Christ his graces, actions, sufferings, and benefits *d*, and partly holding forth divers instructions of Moral duties. All which Ceremonial Laws are now abrogated under the new Testament *f*.

d Heb. 9.
Chap. Heb.
10. 1.
Col. 2. 17.
1 Cor. 5. 2.
f Col. 2. 14.

IV. To them also, as a body Politic, he gave sundry Judicial Laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require *g*.

16, 17.
Dan. 9. 27.
Eph. 1. 15, 16

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that, not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator who gave it *i*. Neither doth Christ in the Gospel any way dissolve but much strengthen this obligation *k*.

g Exod. 21.
Chap. Exod.
22, to 29.
1 Pet. 2. 3,
14.
Mat. 5. 17.
h Rom. 13.
8. 9, 10.
i Jam 2. 10.
1.

VI. Although true believer, be not under the Law, as a Covenant of works, to be thereby justified, or condemn-

k Mat. 5.
17. 18. 19.
Jam. 2. 8.
Rom. 3. 31.

Rom. 6. 14. condemned *l*, yet it is of great use
Gal. 2. 16. to them, as well as to others, in that,
and 4. c. 5. as a rule of life informing the of the
Act. 13. 39. will of God, and their duty, it directs
Rom. 8. 1. and binds them to walk according-
m Rom. 7. ly *m*, discovering also the sinful
21, 22, 25. pollutions of their nature, hearts
Psal. 119. 4 and lives *n*: so as examining them-
5, 6. selves thereby, they may come to
1 Cor. 17. 19 further conviction of, humiliation
n Rom. 7. 7. for, and hatred against sin: together
o Jam. 1. 23 with a clearer sight of the need they
Rom. 7. 9. have of Christ, and the perfection
p Gal. 3. 24. of his obedience *p*. It is likewise of
Rom. 8. 3, 4. use to the regenerate, to restrain
q Jam. 2. 11 their corruptions: in that it forbids
Psal. 119. sin *q*: and the threatnings of it
101, 104. serve to shew, what even their sins
 deserve: and what afflictions in
r Ezra 9. this life, they may expect for them,
13, 14. although freed from the curse there-
Psal. 89. 30 of threatned in the Law *r*. The pro-
31, 32, 33. mises of it in like manner, shew them
 Gods approbation of obedience, &
s Lev. 26. 1. what blessings they may expect upon
to 14. with the performance thereof *s*: although
2 Cor. 6. 10. not as due to them by the Law, as a
Eph. 9. 2, 3. Covenant of Works *t*. So as a mans
Psal. 19. 11 doing good, and refraining from
t Gal. 2. 16. evil, because the Law encourageth to
Luk 17. 12. the one, & deterreth from the other,
 is

is no evidence of his being under the Law, and not under grace *u. Rom. 6. 12*

VII. Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it, the spirit of Christ subduing, and inabling the will of man, to do that freely and chearfully, which the will of God revealed in the Law, requireth to be done, *x. Ezek. 36. 27. Heb. 8. 10.*

C H A P. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers, under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the Moral Law *a*, and in their being delivered from this present evil world, *a. Tit. 2. 11. Gal. 3. 13.* bondage to Satan, and dominion of sin *b*; from the evil of afflictions, the sting of death, the Victory of the grave, and everlasting damnation *c*, *b. Gal. 1. 4. Rom. 6. 14. Rom. 2. 8.* as also, in their free access to God *d*, *1 Cor. 13. 5, 6. 55, 56, 57.* and their yielding obedience unto him, not out of slavish fear, but a Child like love and willing mind *e*, *d. Ro. 5. 1, 2. e. Ro. 8. 14.* All which were common also to Believers under the Law. But under

der the new Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subject *g*, and in greater boldness of access to the Throne of Grace *h*, and in fuller communications of the free Spirit of God, than believers under the Law, did ordinarily partake of *i*.

i Job. 7. 58, 59.
2 Cor. 3. 13. 17, 18.
k Jam. 4. 12.
Rom. 14. 4.

l Act. 4. 19
Act. 5. 29.
Mat. 13. 8, 9, 10.
2 Cor. 1. 24.
Mat. 15. 9.
m Col. 2. 20. 22, 23.
Gal. 1. 10.
 & 2. 4, 5. & 5. 1.

n Ro. 10. 17
Isa. 4. 20.
Act. 17. 11
Joh. 4. 21.
Hos. 5. 11.
Rev. 5. 11.
 15, 17.
Jer. 8. 9.

II. God alone is Lord of the conscience *k*; and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of Faith or Worship *l*. So that to believe such Doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience *m*, & the requiring of an implicate Faith, and an absolute and blind obedience, is, to destroy liberty of conscience, and reason also *n*.

III. They, who upon pretence of Christian Liberty, do practice any sin, or cherish any Lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him

The Confession of Faith.

47

him all the daies of our life c.

oGal. 1. 13.

IV. And because the power which

1 Pet. 2. 16

God hath ordained, and the liberty

2 Pet. 2. 19.

which Christ hath purchased, are not

Job. 8. 34.

intended by God, to destroy, but

Luk. 1. 74.

mutually to uphold & preserve one

another: They, who upon pretence

pMa. 12. 29.

of Christian liberty shall oppose any

1 Pet. 2. 13.

lawful power, or the lawful exercise

14, 16.

of it, whether it be Civil or Ecclesi-

Rom. 13. 1.

astical, resist the ordinance of God p.

to 8.

And, for their publishing of such

Heb. 13. 17.

practices, as are contrary to the light

of nature, or to the known principles

q Ro. 1. 30.

of Christianity, whether concerning

1 Cor. 5. 1,

Faith, Worship, or Conversation: or,

5, 11. 13.

to the power of Godliness: or such

2 Joh. 10. 11

erroneous Opinions or Practices, as

2 Thes. 3. 14

either in their own nature, or in the

Tit. 1. 10,

manner of publishing or maintain-

11, 12, & 3.

ing them, are destructive to the ex-

12 Mat. 18.

ternal peace and order which Christ

15, 16, 17.

hath established in the Church, they

Rev. 3. 2.

may lawfully be called to account,

and proceeded against by the Cen-

r Dent. 23.

tures of the Church q, and by the

6. to 12.

power of civil Magistrate r.

Ro. 13. 3. 4.

2 Joh. 10. 11. Ezra 7. 23. to 28. Rev. 17.

12, 16, 17.

Neb. 13. to 30. 2 Kin. 23. to 21. 2 Ch. 34.

35. & 15.

12, 13. Dan. 3. 21. Isa. 49. 23. Zech. 13.

2. 3.

CHAP.

C H A P. XXI.

Of Religious Worship, and the
Sabbath day.

THe light of Nature sheweth that there is a God, who hath Lordship & sovereignty over all, is good, & doth good unto all, & is therefore to be feared, loved, praised, called upon, trusted in and served with all the heart, and with all the soul, and with all the might *a*. But, the acceptable way of worshiping the true God, is instituted by himself, and so limited to his own revealed Will, that he may not be worshipped according to the imaginations & devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture *b*.

a Rom. 1. 20. *b* Deut. 12. 32. *c* Mat. 4. 9. *d* Col. 2. 18. *e* Joh. 4. 6. *f* Jer. 10. 7. *g* Psal. 119. 68. *h* Psal. 18. 3. *i* Mark. 12. 33.

II. Religious Worship is to be given to God, the Father, Son and holy Ghost; and to him alone *c*; not to Angels, Saints, or any other Creature *d*, and since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone *e*.

III. Prayer with Thanks-giving being one special part of Religious Worship

Worship *f*, is by God required of all *f* *Phil. 4. 6.*
 men *g*: and that it may be accepted *g* *Psal. 65. 2*
 it is to be made in the name of the
 Son *b*, by the help of his Spirit *i*, ac- *b* *Joh. 13. 14*
 cording to his will *k*: with under- *i* *Rom. 8. 16.*
 standing, reverence, humility, fer- *k* *1 Joh. 5. 14*
 vency, faith, love, and perseverance *l* *Ps. 47. 7.*
 and if vocal, in a known tongue *m. m* *1 Cor. 14.*

IV. Prayer is to be made for all *n* *1 Joh. 5.*
 things lawful *n*, and for all sorts of *14. Joh. 17.*
 men living, or that shall live here- *20.*
 after: but not for the dead, nor for *p* *2 Sam. 12.*
 those of whom it may be known *21, 23.*
 that they have sinned the sin unto *Rev. 13. 12*
 death *q*. *q* *1 Joh. 5. 16.*

V. The reading of the Scriptures
 with Godly fear, the sound Preach- *r* *Act. 15. 21.*
 ing *s*, and conscionable hearing of *s* *1 Tit. 4. 2.*
 the Word; in obedience unto God,
 with understanding, faith, and re- *t* *Mat. 3. 1.*
 verence *t*: singing of Psalms with *19.*
 grace in the heart *u*: as also the due *u* *Col. 3. 16.*
 administration, and worthy receiv- *Jam. 5. 13.*
 ing of the Sacraments instituted by *Eph. 5. 19.*
 Christ; are all parts of the ordinary
 Religious Worship of God *w*; be- *w* *Mat. 28.*
 sides religious Oaths, Vows, Sol- *19.*
 lemn Fasting, and Thanksgivings, *x* *Deu. 6. 63*
 upon several occasions *a*, which are *Mat. 9. 18.*
Ysa. 19. 21. Eccles. 5. 4, 5. 7 Joel. 2. 12. Esther. 4. 16.
1 Cor. 7. 5. a Ps. 107. throughout. Esther. 9. 22

in their several times and seasons,
to be used in an holy and religious
b Heb. 12. 28 manner *b*.

VI. Neither Prayer nor any o-
ther part of Religious Worship, is
now under the Gospel, either tyed
unto, or made more acceptable by
any place in which it is performed
or towards which it is directed: but
: *Joh. 4. 2* I G O D is to be worshipped every
d *Mal. 1. 1* where *d*, in Spirit and truth *e*: as
1 Tim. 2. 8. in private Families *f*, daily *g*, and
e *Joh. 4. 23.* in secret, each one to himself *h*; so
f *Jer. 10. 25* more solemnly in the publick As-
Joh. 1. 9. semblies, which are not carelessly or
g *Mat. 6. 1* wilfully to be neglected, or forsaken
h *Mat. 6. 6.* when God, by his word or providence
i *Isa. 16. 6.* calleth thereunto *i*.

VII. As it is of the Law of Na-
ture, that, in general, a due propor-
tion of time be set apart, for the
Worship of God: so in his word,
by a positive, moral, and perpetual
Commandment, binding all men,
in all Ages, he hath particularly ap-
pointed one day in seven for a Sab-
k *Exod. 20* bath to be kept holy unto him *k*:
8, 10, 11. which from the beginning of the
1st. 56. 1, 4. World to the resurrection of Christ,
was the last day of the week; and
from the resurrection of Christ, was
changed

changed into the first day of the Week *l*, which in Scripture is called the Lords Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*. *l* Gen. 2. 2, 3. *m* Rev. 1. 10. *n* Exod. 20.

VIII. This Sabbath is then kept *8, 10*. holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe an holy rest all the day, from their own works, words & thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time in the publick and private exercises of his Worship, and in the duties of necessity and mercy *p*. *o* Exod. 20. *p* 8. Exod. 3. 15, 16, 17. Isa. 58. 13. Nehem. 13. 15. to 22. *p* Isa. 58. 13

C H A P. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of religious Worship *a*, wherein, upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth *b*. *a* Deut. 10. 20. *b* Ex. 20. 7.

II. The Name of God only, is that by which men ought to swear, & therein it is to be used with all holy

e Deut. 6.13 fear and reverence *c*. Therefore to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is
d Exod. 30. sinful and to be abhorred *d*. Yet, as
7. Jer. 5.7. in matters of weight and moment,
Mat. 5.34. an Oath is warranted by the word of God, under the New Testament
e Heb 6.16. as well as under the Old *e*; so a lawful Oath, being imposed by lawful
f 1 King. 8. Authority, in such matters ought to be taken *f*.
 31.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing, but what he is fully perswaded is the Truth *g*,
g Exod. 20.
7. Jer. 4.2. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawful Authority *i*.
h Gen 24.
2. to 9.
i Num. 5.19

IV. An Oath is to be taken in the plain and common sense of the words without equivocation, or mental reservation *k*: It cannot oblige to sin; but, in any thing not sinful, being taken, it binds to performance

formance, although to a mans own hart. Nor is it to be violated, al- l 1 Sam 25. though made to Hereticks or Infidels m. 32, 33, 34. m Ezek 17.

V. A Vow is of the like nature 16, 18, 19. with a Promissary Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness n. n Isa. 17. 21.

VI. It is not to be made to any Creature but to God alone o, and o Ps. 76. 11 that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or of the obtaining of what we want: whereby we more strictly bind our selves to necessary duties: or, to other things, so far, and so long as they may fitly conduce thereunto. p Deut. 3.

VII. No man may Vow, to do 22, 23. any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God q. In q Act. 23. which respect, Popish Monastical 12, 14. Vows of perpetual single life, professed Poverty, and Regular Obedience, are so far from being de-

degrees of higher Perfection, that they
 are superstitious and sinful snares,
1 Mat. 19. in which, no Christian may intangle
11, 12. himself.
2 Pet. 4. 2.

C H A P. XXIII.

Of the Civil Magistrate.

GOD, the Supream Lord and
 King of all the world, hath or-
 dained Civil Magistrates to be un-
 der him, over the people for his own
 Glory, and the publick good : and
 to this end, hath armed them with
 the power of the sword, for the de-
 fence and encouragement of them
 that are good, and for the punish-
 ment of evil doers.

a Rom. 13. II. It is Lawful for Christians to
1, 2, 3, 4. accept and execute the Office of a
b Pro. 8. 15. Magistrate, when called thereunto:
 in the managing whereof, as they
 ought especially to maintain Piety,
 Justice, and Peace, according to the
 wholesome Laws of each Commoti-
c Ps. 2. 10. wealth : so for that end, they may
1 Pet. 2. 13. lawfully now under the New Te-
d Luk. 3. 14 stament, wage War, upon just and
Mat. 8. 9. necessary occasion.

Rev. 17. 16. III. The Civil Magistrate may
 not assume to himself the admini-
 stration of the Word & Sacraments,

or the power of the Keys of the Kingdom of Heaven *e*: yet he hath *e 2Chr. 26.18.* Authority, and it is his duty, to take order that Unity and peace be preserved in the Church, that the truth of God be kept pure and entire, *Mat. 16.9. Rom. 10. 15. Heb. 5.4.* that all blasphemies and heresies be suppressed, all corruptions and abuses in worship & discipline prevented, or reformed: and all the Ordinances of God duly settled, administered and observed *f*: For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God *g. 2Chr. 19.*

IV. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute & other dues *k*: to obey their lawful Commands, and to be subject to their Authority for conscience sake *l Rom. 13. 5. 6, 7.* Infidelity or indifference in Religion doth not make void the Magistrates just and legal Authority, nor free the people from their due obedience to him *m*: From which Ecclesiastical persons are not exempted *n, n Rom. 13.1.* much less hath the Pope any power or jurisdiction over them, in their

Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks or upon any other pretence whatsoever *a*.

2 Ths. 2. 4.

C H A P. XXIV.

Of Marriage and Divorce.

MARRIAGE is to be between one Man and one Woman. neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband, at the same time *a*.

a Gen. 2.

34.

Mat. 19. 5.

b Gen. 2. 18.

c Mal. 2. 15

d 1 Cor. 7. 2.

e Heb 13. 4.

1 Cor. 7. 36.

f 1 Cor. 7.

39.

II. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increase of Mankind, with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent *e*. Yet, is it the duty of Christians to marry only in the Lord *f*. And therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters. Neither should such as are godly be unequally yoked, by marrying

marrying with such as are notoriously wicked in their life, or maintain damnable heresies g.

g Gen. 34.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word b. Nor can such incestuous Marriages ever be made lawful by any Law of man, or consent of Parties, so as those Persons may live together as Man and Wife i.

14.

Deut. 7. 34.

Nen. 13. 25.

b Lev. 8.

chap.

1 Cor. 5. 1.

The man may not marry any of his wives kinned nearer in blood, than he may of his own; nor, the Woman of her Husbands kindred, nearer in blood than of her own k.

i Mar. 6. 18

Levit. 18.

24 to 28.

k Levit. 26

V. Adultery or fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent Party to dissolve that contract li. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a divorce m, and after the divorce, to marry another, as if the offending party were dead n.

19, 21.

l Mat. 1. 8.

19, 20.

m Mat. 5.

31. 32.

n Mat. 19.

VI. Although the corruptions of man be such as is apt to study Arguments, and vely to put asunder those whom God hath joyned together in marriage: yet nothing but

9.

Rom. 7. 2 3

Adultery, or such wilful desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the
a Mat. 19. 8. bond of Marriage *a*: Wherein, a
i Cor. 7. 15. publick and orderly course of proceeding is to be observed: And, the persons concerned In it, not left to their own wills & discretion
p Deut. 14. in their own case *p*.

1, 2, 3, 4.

C H A P. XXV.

Of the Church.

THE Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all *a*.
a Eph. 1. 10. **II.** The Visible Church which
b i Cor. 1. 2 is also Catholick or Universal, under
Ren. 7. 9. the Gospel (not confined to one Na-
c i Cor. 7. 14. tion, as before under the law) consists
e Ezek. 16. of all those, throughout the world,
20. 21. that profess the true Religion *b*, to-
Rom. 11. 16 gether with their Children *c*: and
d Mat. 13. is the Kingdom of the Lord Jesus
47. Christ *d*, the House and family of
e Eph. 2. 19. God *e*, out of which there is no or-
Eph. 3. 15. dinary

dinary possibility of Salvation f.

Act. 2. 47.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own presence and spirit, according to his promise, make them effectual thereunto g.

1 Cor. 12.

IV. This Catholick Church hath been sometimes more, sometimes less visible h. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick Worship performed more or less purely in them i.

28. Eph. 4.

11, 12, 13.

h Rom. 15.

3, 4. Rev.

12. 6, 24.

V. The purest Churches under Heaven are subject both to mixture

i Rev. 2. 3.

k 1 Cor. 13.

12.

and error l, and some have so degenerated as to become no Churches

Mat. 13. 24

to 47.

of Christ, but Synagogues of Satan l.

l Rev. 18. 2.

Nevertheless, there shall be alwaies

Rom. 11. 18.

a Church on Earth to worship God

according to his will m.

m Mic. 6.

VI. There is no other Head of

18.

the Church, but the Lord Jesus

Mat. 28 19

Christ n. Nor can the Pope of Rome,

n Col. 1. 18.

in

in any sence be head thereof: but is that Anti-Christ, that Man of sin, and Son of perdition that exalteth himself in the Church, against Christ and all that is called God &c.

a Mat. 2. 3,
8, 9, 10.
Rev. 13. 6.

C H A P. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*. And, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties publick and private, as do conduce to their mutual good, both in the inward & outward man.

a *1* Joh. 1. 3
Joh. 1. 16.
Phi. 3. 10.
b *Eph.* 4. 15.
Col. 2. 19.
c *1* *Thes.* 5.
1 *1*. 14.
3 *Joh.* 3. 16

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*: as also, in relieving each other in outward things, according to their several abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in every

d *Heb.* 10.
24. 25.
Isa. 2. 3.

every place call upon the Name of the Lord Jesus *e.*

e Act. 2. 44.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous *f.* Nor doth their Communion one with another as Saints, take away, or infringe the title or propriety which each man hath in his goods and possessions *g.*

f Job. 3. 17.

f Col. 1. 18.

19. 1 Cor.

8. 6. Isa. 41.

8.

Heb. 1. 8 9.

g Exod. 10.

15. Eph. 4.

28.

C H A P. XXVII.

Of the Sacraments.

Sacraments are holy Signs, and Seals of the Covenant of grace *a,* immediately instituted by God *b,* to represent Christ, and his benefits; and to confirm our interest in him *c.* as also, to put a visible difference between those that belong unto the Church, and the rest of the world *d;* and solemnly to engage them to the service of God in Christ according to his word *e.*

a Rom. 4. 12

b Mat. 28.

19.

c 1 Cor. 10.

16. Gal. 3. 7

d Rom. 15. 8.

Ex. 12. 18.

e Rom. 6. 3.

4. 1 Cor. 10.

16. 21.

II. There is in every Sacrament a Spiritual relation, or Sacramental union, between the sign and the thing

thing signified : whence it comes to pass, that the names, and effects of the one ; are attributed to the other *f*.

f Gen. 17. 10

Mat. 26. 27

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them ; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g* ; but upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2.

28.

h Mat. 3. 11.

i Cor. 12. 13

i Mat. 16.

27, 28.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord, neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*.

k Mat. 28.

19.

Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, and exhibited, were, for substance the same with those of the New *l*.

l *i* Cor. 10.

1, 2, 3, 4.

C H A P. XXVIII.

Of Baptisme.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the visible Church *b*: but also, to be unto him a sign and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*, which Sacrament is, by Christs own appointment, to be continued in his Church, untill the end of the World *h*.

a Mat. 28.

19.

b 1 Cor. 12.

1, 3.

c Rom. 4. 11.

d Gal. 3. 27.

e Tit. 3. 5.

f Mat. 1. 4.

g Rom. 6. 2.

h Mat. 28.

19, 20.

II. The outward Element to be used in the Sacrament, is Water, wherewith the party is to be Baptized, in the name of the Father, and of the Son, and of the Holy-Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

b Mat. 28.

19, 20.

III. Dipping of the person into the Water, is not necessary: but, Baptism is rightly administred, by pouring, or sprinkling Water upon the person *k*.

i Mat. 3. 12

j Job. 1. 33.

k Heb. 9. 10.

to 22.

IV. Not only those that do actually

ally profess Faith in, and obedience
 1 Mat. 16. unto Christ I, but also the infants
 15. 16. of one, or both believing parents, are
 m Gen. 7. 9. to be baptized m.
 Col. 2. 11. V. Although it be a great sin to
 12. Act. 2. contemn or neglect this ordinance
 38. 39. n, yet grace and Salvation are not so
 Mat. 28. 19. inseparably annexed unto it, as that
 n Luk. 7. 30. no person can be regenerated or sa-
 Exod. 4. 24. ved without it o, or that all that
 o Rom. 4. 11 are baptized, are undoubtedly re-
 p Act. 8. 13. generated p.

VI. The efficacy of Baptism is
 not tyed to that moment of time,
 9 Joh. 3. 5 8 wherein it is administered q, yet
 notwithstanding by the right use of
 this Ordinance, the grace promised,
 is not only offered, but really exhib-
 ited & confer'd by the Holy Ghost
 to such (whether of age, or infants)
 as that grace belongeth unto, accor-
 ding to the Council of Gods own
 r Gal. 1. 27. Will, in his appointed time r.

VII. The Sacrament of Baptism
 is but once to be administered to
 s Tit. 3 5. any person s.

C H A P. XXIX.

Of the LORDS Supper.

O Ur Lord Jesus, in the night
 wherein he was betrayed, insti-
 tuted

tuted the Sacrament of his Body and Blood, called the Lords Supper to be observed in his Church, unto the end of the world, for the perpetual Remembrance of the Sacrifice of himself in his Death: the sealing all benefits thereof unto true Believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him, and to be a Bond and Pledge of their Communion with him, and with each other, as Members of his Mystical Body *a*.

II. In this Sacrament Christ is not offered up to his Father: nor, any real Sacrifice made at all, for remission of sin of the quick or dead, *b* but only a commemoration of that one, offering up of himself, by himself, upon the Cross, once for all, and a spiritual oblation of all possible praise unto God for the same. *c* So that, the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christs one, only Sacrifice, the only propitiation for all the sins of the elect *d*.

III. The Lord Jesus hath in this Ordinance, appointed his Ministers,

to

a 1 Cor. 11.

23, 24.

b Heb. 9. 22

28.

c 1 Cor. 11.

24, 36.

Mat. 26. 26

d Heb. 7. 23

Heb. 10. 12.

to declare his word of institution to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common to a holy use: and to take, and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*, but to none who are not then present in the Congregation *f*.

e Mat. 26.

26, 28.

Luk. 22. 19

f Act. 10. 7.

g 1 Cor. 10.

6.

h Mat. 14.

23.

i Mat. 15. 9. Christ i.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise the denying of the Cup to the People *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the institution of

V. The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*: albeit in substance and nature, they still remain,

k Mat. 26.

26, 27, 28.

main, truly and only Bread and Wine, as they were before l. 1 I Cor. 11.

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament, & hath been, and is the cause of manifold superstitions; yea, of gross Idolatries m. Mat. 26. 29

VII. Worthy receivers outwardly partaking of the visible Elements, in this Sacrament, do then also inwardly by faith really & indeed, yet not carnally & corporally, but spiritually, receive, & feed upon Christ crucified, & all benefits of his death: m Act. 3. 21

The Body & Blood of Christ being then, nor corporally or carnally, in, with or under the bread and Wine: yet, as really, but spiritually, present to the faith of believers in that ordinance, as the Elements themselves are to their outward senses o. 1 I Cor. 2. 28.

VIII. Although ignorant, and wicked men receive the outward elements, 16.

ments in this Sacrament : yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the body & blood of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ while they remain such, partake of these ho'y Mysteries, or be admitted thereunto q.

1 Cor. 11.
27, 28, 29.
1 Cor. 5. 6.

C H A P. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate a.

Isa. 9. 6, 7.
Act. 20. 17.
Mat. 23. 18.

II. To these Officers, the Keys of the Kingdom of Heaven are committed: by vertue whereof, they have power, respectively, to retain, and remit sins: to shut that Kingdom against the impenitent, both by the word and Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by absolution

they shall require *b*.

b Mat. 16.

III. Church Censures are neces-

19.

sary, for the reclaiming and gaining

Mat 18. 17.

of offending Brethren, for deterring

Joh. 20. 21.

of others from the like offences, for

purging out of that Leaven which

might infect the whole Lump, for

vindicting the honour of Christ,

and the holy profession of the Gos-

pel, & for preventing the wrath of

God, which might justly fall upon

the Church, if they should suffer his

Covenant, and the Seals thereof to

be profaned by notorious and ob-

stinate offenders *c*.

c 1 Cor. 5.

IV. For the better attaining of

chap.

these ends, the officers of the Church

Mat. 7. 6.

are to proceed by Admonition, sus-

Jude v. 23.

pension from the Sacrament of the

Lords Supper for a season; and by

Excommunication from the Church,

according to the nature of the crime

d 1 Thes. 15.

and demerit of the person *d*.

12, 2.

CHAP. XXXI.

Mat. 18. 17

Of Synods and Councils.

FOR the better Government, and further edification of the Church there ought to be such Assemblies,

as

as are commonly called Synods or
a *Act. 15. 2* Councils *d.*

II. As Magistrates may lawfully
call a Synod of Ministers, and
other fit persons, to consult and ad-
vise with, about matters of Reli-
gion *b:* So, if Magistrates be open
b *1st. 49. 23* Enemies to the Church, the Mini-
1 Tim. 2. 12. sters of Christ, of themselves, by
2 Chron. 9. vertue of their Office; or they,
8, 9, 10, 11. with other fit persons, upon delega-
Mat, 2. 4. 5. tion from their Churches, may meet
c *Act. 15. 2.* together in such assemblies *c.*

22, 23, 25. III. It belongeth to Synods and
Councils, Ministerially to determine
Controversies of Faith, and cases of
Conscience, to set down rules and
Directions for the better ordering
of the publick worship of God, and
Government of his Church: to re-
ceive complaints in cases of malice,
administration: and authoritatively,
to determine the same; which
Decrees and Determinations, if
consonant to the word of God, are
d *Act. 15.* to be received with reverence, and
15, 19, 24, submission; not only for their
27, 28. agreement with the word, but also
Act. 16. 4. for the power whereby they are
Mat. 18. 17 made as being an Ordinance of God
to 20. appointed thereunto in his Word *d.*

IV. All

IV. All Synods or Councils, since the Apostles times, whether general or particular, may erre, and many have erred. Therefore they are not to be made the rule of Faith, or practice; but to be used as an help in both.

V. Synods and Councils are to handle, or conclude nothing, but that which is Ecclesiastical: and are not to intermeddle with Civil affairs which concern the Common wealth, unless by way of humble petition in cases extraordinary: or by way of advice, for satisfaction of conscience, if they be thereunto required by the Civil Magistrate.

1 Epb. 2.20.

Act. 7.11.

1 Cor. 2.5.

f Luk. 12.

13, 14.

C H A P. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THE bodies of men, after death, return to dust, and see corruption *a*: but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b*: the souls of the righteous, being then made perfect in holiness, are received into the highest Heavens where

a Gen. 3.19.

Act. 13.36.

b Luk. 23.

43.

Eccl. 12.7.

2 Cor. 5.1.

Phil. 1.13.

where they behold the face of God, in light and glory, waiting for the full Redemption of their Bodies *c*.
c Aët. 3. 21 And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgment of the great day *d*.
d Luk. 16. 23, 24. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
i Pit. 3. 19.

II. At the last day, such as are found alive, shall not die, but be changed *e*; and all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever *f*.
e i Thes. 4. 17.
f i Cor. 13. 42, 43, 44.

III. The Bodies of the unjust, shall by the power of Christ be raised to dishonour: the Bodies of the just by the Spirit, unto honour: and be made conformable to his own glorious Body *g*.
g Aët. 24. 15. Job. 5. 28.

CHAP. XXXIII.

Of the last judgment.

GOD hath appointed a Day, wherein he will judge the World in righteousness, by Jesus Christ *a*, to whom all power and Judgment

judgment is given of the Father *b. b Joh. 5. 22.*
in which day, not only the Apostate
Angels shall be judged *c,* but like- *c 1 Cor. 5. 3.*
wise all persons that have lived upon
earth, shall appear before the Tri-
bunal of Christ, to give an account
of their thoughts, words and deeds,
and to receive accordingly to what
they have done in the body, whe-
ther good or evil *d.*

II. The end of Gods appointing *d 2^o 5.*
this day, is for the manifestation *10.*
of the glory of his mercy, in the
eternal salvation of the elect: and,
of his justice, in the damnation of
the reprobate, who are wicked, and
disobedient: For, then shall the
Righteous go into everlasting Life,
and receive that fulness of joy and
refreshing, which shall come from
the Presence of the Lord: but, the
wicked, who know not God, and
obey not the Gospel of Jesus Christ,
shall be cast into eternal Torments,
and be punished with everlasting
destruction from the presence of
the Lord, and from the glory of his
power *e.*

III. As Christ would have us *e Mat. 25.*
to be certainly perswaded that there *31 Rom. 2.*
shall be a Day of Judgment, both *22, 23.*

D

to

to deter all men from sin, and for
 the greater consolation of the godly
 in their adversity: so, will he
 have that day unknown to Men,
 that they may shake off all carnal
 security, and be alwaies watchful,
 because they know not at what hour
 the Lord will come: and, may be
 ever prepared to say, Come, Lord
 Jesus, come quickly, *Amen* g.

g Mat. 24.

g 6. Rev. 22.

20.

F I N I S.

THE

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CATECHISM,

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By the ASSEMBLY
of DIVINES at
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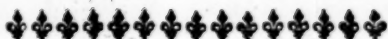
And now approved by the
General Assembly of the
Church of Scotland.

To be a part of Uniformity
in Religion between the
Kirks of Christ in
the three King-
doms.

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The LARGER
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formity in Religion, between
the Kirks of *Christ*, in the three
Kingdomes.

Question. 1.

What is the chief and highest
end of man?

A. Mans chief and high-
est end is, to glorifie God *a*, and *a Rom. 11.*
fully to enjoy him for ever *b*. 36.

Q. 2. How doth it appear that *b Ps. 73. 24.*
there is a God? *to the end.*

A. The very light of nature in *Job. 7. 21*
man, and the works of God declare
plainly that there is a God: but his *c Rom. 1. 19*

Word and Spirit only do sufficiently and effectually reveal him unto
a 1 Cor. 2. 9 men for their Salvation *d*.

Q. 3. What is the word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith and obedience *f*.

16. 2 Pet.

1. 19. 21.

Q. 4. How doth it appear that the Scriptures are the word of God?

f Eph. 2. 20.

A. The Scriptures manifest themselves to be the Word of God, by their Majesty *g*, and purity *b*; by the consent of all the parts *i*, & the scope of the whole, which is to give all glory to God *k*; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very word of God *m*.

g Hos. 8. 12

b Psal. 11. 6

i Act. 10. 43

k Rom. 3. 19.

l Act. 18. 28

m Joh. 16.

13. 1 Joh.

2 20. 21.

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

n Tim. 1. 13

Q. 6. What do the Scriptures make known of God?

A. The

A. The Scriptures make known *o* *Heb. 11.6.*
 what God is *o*, the persons in the *p* *1 Joh. 5.7.*
 Godhead *p*, his decrees *q*, and the *q* *Act. 15.14.*
 execution of his decrees *r*. *r* *Act. 4.27.*

Q. 7. What is God? *f* *Joh. 4.24.*

A. God is a Spirit *s*, and of him- *t* *Ex. 3.14.*
 self infinite in being *t*, glory *u*, blef- *u* *Act. 7.2.*
 sedness *w*, and perfection *x*, all suf- *w* *1 Tim. 6.*
 ficient *y*, eternal *z*, unchangeable *a*, *x* *Mat 5.*
 incomprehensible *b*, every where *48.*
 present *c*, almighty *d*, knowing all *y* *Gen. 17.1.*
 things *e*, most wise *f*, most holy *g*, *z* *Pf. 40.12.*
 most just *h*, most merciful and graci- *a* *Mal. 3.6.*
 ous, long suffering and abundant in *b* *Jam. 1.7.*
 goodness and truth *i*. *c* *Pf. 139. 1.*

Q. 8. Are there more Gods than one? *d* *Rev. 4.8.*

A. There is but one only, the *c* *Heb. 4.13.*
 living and true God *k*. *f* *Ro. 16.17.*

Q. 9. How many persons are there *g* *Isa. 16.3.*
 in the Godhead? *h* *Deu. 32.1*

A. There be three persons in the *i* *Ex. 34.6.*
 Godhead, the Father, the Son, and *k* *Deut. 6.2.*
 the holy Ghost, and these three are
 one, true, eternal God, the same in
 substance, equal in power and glo-
 ry, although distinguished by their
 Personal properties *l*. *l* *1 Joh. 5.*

Q 10. What are the personal properties *9.* *Mat. 3.*
 of the three persons in the Godhead *q* *16, 17.*

A. It is proper to the Father to be-
 get the Son *m*, and to the Son to be- *m* *Heb. 1. 5.*

D 4 begotten

n Job. 1. 4 begotten of the Father, and to the
o John 15. holy Ghost to proceed from the Fa-
 26. Gal. 4. 6 ther and Son, from all eternity *o*.

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest that the Son, & the Holy Ghost, are God equal with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship *s* as are proper to God only.

p Isa. 6. 2. 3.
q Job 11.
r Col. 1. 15.
s Mat. 28.
 19. Q. 12. *What are the decrees of God?*

A. Gods decrees are the wise, free, and holy acts of the counsel of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to pass in time *u*; especially concerning Angels and Men.

Q. 13. *What hath God especially decreed concerning Angels and Men?*

A. God by an eternal and immutable decree, out of his meer love for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternal life, and the means thereof *x* and also according to his sovereign power, and the unsearchable counsel

u 1 Tim. 5.
 21.

x Eph. 1. 4.

fel of his own will. (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justicey

Q. 14. How doth God execute his Decrees? y Rom. 9. 17
13. 22.

A. God executeth his decrees in the works of Creation and Providence; according to his infallible foreknowledg. and the free and immutable counsel of his own will. z Eph. 1. 17.

Q. 15. What is the work of Creation?

A. The work of Creation, is that wherein God did, in the beginning, by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six daies, and all very good a. a Heb. 11. 3
b Gal. 1. 15

Q. 16. How did God create the Angels? p Ps. 104. 4.

A. God created all the Angels b spirits c, immortal d, holy e, excelling in knowledge f, mighty in power g, to execute his Commandments, and to praise his name h; yet subject to change i. d Mat. 12. 30.
e Mat. 25. 31.
f 2 Sam. 14 17.
g 2 Thes. 1. 7.
h Ps. 103. 20.
i 2 Pet. 2. 4.

Q. 17. How did God create man? g 2 Thes. 1. 7.

A. After God had made all other creatures, he created man male and female k, form'd the body of the man b Ps. 103. 20.
i 2 Pet. 2. 4.
D 5 of k Gen. 1. 27

l Gen.2.7. of the dust of the ground *l*, and the
m Gen.2.12 woman of a rib of the man *m*, in-
n Gen.2.7. duced them with living, reasonable
o G n.1.27. and immortal souls *n*: made them
p Col.3.10. after his own image, in knowledge
q Eph.4.24. *p*, righteousness, and holiness *q*, ha-
r Rom.2.13 ving the law of God written in their
s Ec.7.29. hearts *r*: and power to fulfil it *s*,
t Gen.1.28. with dominion over the creatures *t*,
u Gen.3.6. yet subject to fall *u*.

Q. 18. *What are Gods works of Providence?*

A. Gods works of Providence are,
w Ps.14.5. his most holy *w*, wise *x*, & powerful
x Ps.10.4. preserving *y*, and governing all his
y Heb.1.3. creatures *z*, ordering them and all
z Ps.10.19 their actions *a*, to his own glory *b*.

Q. 19. What is Gods Providence towards the Angels?

A. God by his Providence per-
 mitted some of the Angels wilfully
 and irrecoverably to fall into sin &
 damnation *c*, limiting and ordering
 that and all their sins to his own
 glory *d*, and established the rest in
 holiness and happiness *e*, employ-
 ing them all *f*, at his pleasure in the
 administration of his power, mercy
 and justice *g*.

Q. 20. What was the providence of God towards man in the estate wherein he was created?

A. The

A. The Providence of God toward man, in the estate wherein he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth^h, putting the creatures under his dominionⁱ, and ordaining marriage for his help^k: affording him communion with himself^l, instituting the Sabbath^m, entering into a Covenant of life with him, upon condition of personal, perfect, and perpetual obedienceⁿ, of which the Tree of Life was a pledge^o, and forbidding to eat of the Tree of Knowledge of good and evil, upon pain of death^p.

^h Gen. 2. 8.

ⁱ Gen. 1. 28.

^k Gen. 2. 18.

^l Gen. 1. 25.

^m Gen. 2. 3.

ⁿ Gal. 3. 12.

^o Gen. 2. 9.

^p Gen. 2. 17.

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency wherein they were created^q.

^q Gen. 3. 5.

Q. 22. Did all mankind fall in that first transgression?

² Cor. 11. 3.

A. The Covenant being made with Adam as a publick person, not for himself only, but for his posterity

ty

ty, all mankind descending from him
r Acl. 17. 26 by ordinary generation *r*, sinned in
 him, and fell with him in that first
f Gen. 2. 16. transgression *f*.

*Q. 23. Into what estate did the
 fall bring mankind?*

A. The fall brought mankind into
t Rom. 5. 12. an estate of sin and misery *t*.

Rom 3. 13. *Q. 24. What is sin?*

A. Sin is any want of conformity
 unto, or transgression of any Law of
 God, given as a rule to the reasona-
 ble creatures *u*.

** 1 Joh. 3. 4*

*Q. 25. wherein consisteth the sinful-
 ness of that estate whereinto man fell?*

A. The sinfulness of that estate
 whereinto man fell, consisteth in the
w Ro. 5. 12. guilt of *Adams* first sin *w*, the want
 of that righteousness wherein he was
 created, & the corruption of his na-
 ture, whereby he is utterly indispos'd,
 disabled and made opposite unto all
 that is spiritually good, and wholly
 inclined to all evil, and that contin-
 ually *x* which is commonly called
 Original sin, and from which do
x Rom. 3. 10 proceed all actual transgressions *y*,
to 20.

*Q. How is Original sin conveyed from
 y Jam. 1. 14* our first parents to their posterity?

A. Original sin is conveyed from
 our first parents to their posterity
 by

by natural generation, so as all that proceed from them in that way, are conceived and born in sin.

Ps. 57. 3.

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of Communion with God *a* a Gen. 3. 8. his displeasure and curse, so as we are by nature children of wrath *b*, bond- *b* Eph. 2. 2. slaves to Satan *c*, and justly liable *c* 2 Tim. 2. 26. to all punishments in this world, & that which is to come *d*. *d* Gen. 2. 17

Q. 28. What are the punishments of sin in this world?

A. The punishment of sin in this world, are, either inward, as blindness of mind *e*, a reprobate sense *f*, *e* Eph. 4. 28. strong delusions *g*, hardness of *f* Ro. 1. 28. heart, horror of conscience *i*, and *g* 2 Thes. 2 vile affections *k*; or outward, as the *h* Ro. 2. 5. curse of God upon the creatures for our sakes *l*, and all other evils that *i* Isa. 33. 14 befall us in our bodies, names, estates, *k* Ro. 1. 26 relations, and employments *m*, together with death it self *n*. *l* Gen. 3. 17 *m* Deut. 18.

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments,

15.

n Ro. 6, 21.

torments in soul and body without
o 2Thes. 1. intermission, in hell fire, for ever o.

9. Mat. 9. Q. 30, Doth God leave all mankind to
44, 46, 48. perish in the estate of sin and misery?

A. God doth not leave all man-
kind to perish in the estate of sin &
p 1Thes. 5. 9 misery p, into which they fell, by the
breach of the first Covenant, com-
monly cal'd the Covenant of works,
q Gal. 3. 10 q: but, of his meer love & mercy, de-
livereth his elect out of it, & bring-
eth them into an estate of Salvation
by the second covenant, commonly
r Tit. 3. 4-5 called the Covenant of Grace r.

Q. 31. With whom was the Co-
venant of Grace made?

A. The Covenant of Grace was made
f Gal. 3. 16. with Christ as the second Adam, and
in him, with all the elect, as his seed f.

Rom. 5. 15.
to the end.

Q. 32. How is the grace of God
manifested in the second Covenant?

A. The grace of God is manifested
in the second covenant, in that he
freely provideth and offereth to sin-
ners a Mediator t, and life and salva-
tion by him u, and requiring Faith
as the condition to interest them in
him w, promiseth and giveth his ho-
ly Spirit x, to all his elect, to work in
y them that faith y, with all other sav-
ing graces z, and to enable them un-

to

to all holy obedience *a*, as the evi- *a* Ex.36.27
dence of the truth of their Faith *b*, *b* Jam.2.18
and thankfulness to God *c*, and as *c* 1 Cor.5.
the way which he hath appointed 14.
them to Salvation *d*. *d* Eph.2.10

Q. 33. Was the Covenant of grace
always administred after one and the
same manner?

A. The Covenant of Grace was not
always administred after the same
manner, but the administration of it
under the Old Testament was dif- *e* 2 Cor.3.6
ferent from that under the New *e*.

Q. 34. How was the covenant of grace
administred under the Old Testament?

A. The Covenant of Grace was
administred under the Old Testa-
ment, by promises *f*, prophecies *g*, *f* Rom.15.8.
Sacrifices *b*, Circumcision *i*, the Pass- *g* Act.3.10
over *k*: & other types & ordinances, *b* Heb.10.1
which did all fore signify Christ then *i* Rom.4.11
to come, and were for that time suf- *k* 1 Cor 5.7.
ficient to build up the elect in faith
in the promised *Messiah* *l*, by whom *l* Heb.8.9.
they then had full remission of sin,
and eternal Salvation *m*.

Q. 35. How is the Covenant of Grace *m* Gal.3.7.
administred under the New Testament?

A. Under the New Testament,
when Christ the substance was exhib-
ited, the same Covenant of Grace

was

was and still is to be administered in
 n *Mat.* 16. the preaching of the word n, & the
 15. administration of the Sacraments of
 o *Mat.* 28. Baptism o, and the Lords Supper p;
 20. in which, Grace and Salvation is
 p *I Cor.* 11. held forth in more fulness, evidence,
 23, 24, 25, and efficacy to all Nations q.

q *2 Cor.* 3. 5. Q. 36. *Who is the Mediator of the*
to the end. Covenant of Grace?

A. The only Mediator of the
 r *I Tim.* 2. 5. Covenant of Grace is the Lord Je-
 s^s *Joh.* 1. 11. sus Christ r, who being the eternal
 t *Gal.* 4. 4. Son of God, of one substance, and
 equal with the Father, in the fulness
 of time became man t, and so was
 and continues to be God and Man
 u *Luk.* 1. 35 in two intire distinct natures, and
 one person for ever u.

Q. 37. *How did christ being God*
become man?

A. Christ the Son of God became
 w *Joh.* 1. 14. man, by taking to himself a true bo-
 dy, and reasonable soul w, being
 conceived by the power of the Holy
 Ghost, in the womb of the Virgin
 Mary, of her substance, and born
 x *Luk.* 1. 27. of her x; yet without sin y.

y *Heb.* 4. 15. Q. 38. *Why was it requisite that*
the Mediator should be God?

A. It was requisite that the media-
 tor should be God, that he might
 sustain

sustain and keep the humane nature from sinking under the infinit wrath of God, and the power of death *x*; *z* *Act. 2. 24* give worth & efficacy to his suffering, obedience and intercession *a*; *a* *Act. 20.* and so satisfie Gods justice *b*, procure his favour *s*, purchase a peculiar people *d*, give his Spirit to them *e*, *c* *Eph. 1. 6.* conquer all their enemies *f*, & bring them to everlasting Salvation *g*. *e* *Gal. 4. 6.*

Q. 39. *Why was it requisite that the Mediator should be man?* *f* *Luk. 1. 68* *g* *Heb. 5. 8.*

A. It was requisite that the Mediator should be man, that he might advance our nature *b*, perform obedience to the Law *i*, suffer & make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*, that we might receive the adoption of sons *m*, and have comfort and access with boldness unto the Throne of Grace *n*. *b* *Heb. 2. 16* *i* *Gal. 4. 4.* *k* *Heb. 2. 14* *l* *Heb. 4. 5.* *m* *Gal. 4. 15* *n* *Heb. 4. 16*

Q. 40. *Why was it requisite that the Mediator should be God and man in one Person?*

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us *o*, *o* *Mat. 1. 12* and

p 1 Pet. 2. 6 and relyed on by us, as the works of the whole person. *p*.

Q. 41. *Why was our Mediatour called Jesus?*

A. Our Mediator was called Jesus, because he saved his people from their sins. *q*.

q Mat. i. 21.

Q. 42. *Why was our Mediatour called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure *r*, and so set apart, & fully furnished with all authority & ability *s*, to execute the offices of a Prophet, Priest, & King of his Church *w*, in the estate both of his Humiliation and Exaltation.

p Job 3. 34

s Job. 5. 27

t Act. 13. 21

u Heb. 5. 5.

w Psal. 2. 6

x Job. 1. 18

Q. 43. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the office of a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers ways of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

y 1 Pet. 1. 10

z Heb. 1. 1. 2

a Job. 15. 15

b Act. 20.

Q. 44. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to be

c Heb. 9. 14

be a reconciliation for the sins of
his people *d*, and in making conti- *d* Heb. 2. 17
nual intercession for them *e*. *e* Heb. 7. 25.

Q. 45. How doth Christ execute
the Office of a King?

A Christ executeth the Office of
a King, in calling out of the World *f* Act. 15. 14
a people to himself, & giving them *g* Eph. 4. 11.
Officers *g*, Laws *h*, and Censures, by *h* Isa. 35. 21
which he visibly governs them *i*, in *i* Mat. 18. 18
bestowing saving grace upon his *k* Act. 5. 35
elect *k*, rewarding their obedience, *l* Rev. 12. 12.
and correcting them for their sins *m*, *m* Rev. 3. 19
preserving and supporting them un-
der all their temptations and suffer-
ings *n*, restraining and overcoming *n* Isa. 63. 9.
all their enemies *o*, and powerfully *o* 1 Cor. 15.
ordering all things for his own glo- *p* Rom. 14.
ry *p*, and their own good *q*; and also *q* 10. 11.
in taking vengeance on the rest, who *q* Ro. 8. 28.
know not God, and obey not the
Gospel *r*. *r* 2 Thes. 1.

Q. 46. What was the estate of
Christ's Humiliation?

A. The estate of Christ's Humilia-
tion was, that low condition, where-
in, he for our sakes, emptying him-
self of his glory, took upon him the
form of a servant in his conception
and birth, life, death, and after his
death untill his resurrection *s*. *s* Phil 2. 6.

Q. 47. 7, 8.

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the father, he was pleased in the fulness of time to become the Son of Man, made of a woman of low estate and to be born of her, with divers circumstances of more than ordinary abasement *t*.

t Job. 1. 14.

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law *u*, which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4

w Mat. 5.

17.

x Ps. 22. 6.

y Mat. 4. 1.

to 12.

z Heb. 2. 17.

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas *a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Palate*, and tormented by his persecutors *d*, having also conflicted with the terrors of

a Mat. 27 4

b Mat. 26.

55.

c Isa. 5. 2, 3.

d Mat. 27.

26. to 50.

of

of death & the powers of darkness,
felt and born the weight of Gods
wrath *e*: he laid down his life an *e* Luk.22.
offering for sin *f*, induring the pain- 44.
ful, shameful, and cursed death of *f* Isa.53.10
the Cross *g*. *g* Phil.2.8.

*Q. 50. wherein consisted Christs
humiliation after his death?*

A. Christs humiliation after his
death, consisted in his being buri-
ed *b*, and continuing in the state of *b* I Cor.15
the dead, and under the power of 3.4.
death till the third day *i*, which hath *i* Ps.16.10.
been otherwise expressed in these
words, *He descended into Hell.*

*Q. 51. What was the estate of
Christs exaltation?*

A. The estate of Christs exaltati-
on comprehendeth his Resurrection
k, Ascension *l*, sitting at the right *k* I Cor.15.
hand of the Father *m*, and his com- 4.
ing again to judge the world *n*. *l* Mat.16.10

*Q. 52. How was Christ exalted in
his Resurrection?* *m* Eph.1.20
n Act.1.11.

A. Christ was exalted in his Re-
surrection, in that not having seen
corruption in death, of which it was
not possible for him to be held *o*, *o* Act.2.24
and having the same very body in
which he suffered, with the essential
properties thereof *p*, but without *p* Lu.24.39
mortality

- q *Rom. 6. 9.* tality any other common infirmities
 belonging to this life, really united
 to his soul q, he rose again from the
 dead the third day, by his own
 r *Joh. 70. 8* power r: whereby he declared him-
 self to be the Son of God s, to have
 s *Rom. 1. 4.* satisfied divine justice, to have van-
 t *Rom. 8. 34* quished death and him that had the
 power of it, & to the Lord of quick
 u *Heb. 2. 14* and dead w; all which he did as
 w *Ro. 14. 9* a publick person x, the head of his
 x *I Cor. 15* Church y, for their justification z,
 21, 22. quickning in grace a, support against
 y *Eph. 1. 20* enemies b, & to assure them of their
 z *Ro. 2. 25.* Resurrection from the dead at the
 a *Eph. 2. 1.* last day c.
 b *I Cor. 15.* Q. 53. How was Christ exalted
 26, 27. in his Ascension?
 c *I Cor. 15* A. Christ was exalted in his Ascen-
 20. sion, in that having after his Resur-
 rection often appeared unto, & con-
 versed with his Apostles, speaking to
 them of the things pertaining to the
 d *Act. 1. 2.* Kingdom of God d, and giving them
 commission to preach the Gospel
 e *Mat. 28.* to all Nations e; forty daies after
 19, 20. his Resurrection, he, in our nature,
 f *Heb. 6. 20* and as our head f, triumphing over
 g *Eph. 4. 8.* enemies g, visibly went up into the
 highest heavens, there to receive
 h *Act. 1. 9.* gifts for men h, to raise up our af-
 fections

sections thither *i*, and to prepare a place for us: where himself is, and shall continue, till his second coming at the end of the world *l*. *i Col. 3. 1. 8 k Job. 14. 3 l Act. 3. 21.*

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as God-man he is advanc'd to the highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, and power over all things in heaven & earth, and doth gather and defend his Church & subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*. *m Phil. 2. 9 n Act. 2. 28 o Job. 17. 5 p Eph. 1. 21. q Eph. 4. 10. r Rom. 3. 34*

Q. 54. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience notwithstanding daily failings *x*, access with boldness to the throne of grace, and acceptance of their persons, and services *a*. *t Heb. 1. 3. t Heb. 1. 3. u Joh. 3. 16 w Ro. 8. 33. x Ro. 5. 1. 2. y Heb. 4. 16 z Eph. 1. 6. a 1. Pet. 2. 5*

Q. 56.

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men *b*, shall come again at the last day in great power *c*, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousness *f*.

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ by his mediation hath procured redemption *g*, with all other benefits of the Covenant of Grace *h*.

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procur'd by the application of them unto us *i* which is the work especially of God the Holy Ghost *k*.

Q. 59. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applied, and effectually communicated to all

all those for whom Christ hath purchased it *l*, who are in time by the *l* Eph. 1.13. Holy Ghost enabled to believe in *Joh. 6.37.* Christ according to the Gospel *m. m* Eph. 2.8.

Q. 60. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel *n*, know not Jesus Christ *n* Ro 10.14. o, and believe not in him, cannot be *o* 2 Thes. 1.8. saved *p*, be they never so diligent to *p* Joh. 8.24 frame their lives according to the *q* 1 Cor. 1. light of nature *q*, or the Law of that *20. to 24.* Religion which they profess: nei- *r* Rom. 9.31. ther is there salvation in any other, but in Christ alone *s*, who is the *s* Act. 4.12. Saviour only of his body the Church *t.* *t* Eph. 5.23.

Q. 61. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible *u.* *u* Joh. 12.

Q. 62. What is the visible Church? 38. to 40.

A. The visible Church is a society *Mat. 22.14* made up of all such as in all ages & *Mat. 7.21.* places of the world profess the true *Rom. 11.7.* Religion *w*, and of their Children *x.* *w* 1 Cor. 1.2.

E

Q. 63. x 1 Cor. 7.14

Q. 63. *What are the especial privileges of the visible Church?*

A. The Visible Church hath the privilege of being under Gods special care and government, of being protected and preserved in all ages notwithstanding the opposition of all enemies *a*, and of enjoying the communion of Saints, the ordinary means of Salvation *a*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*.

y Isa. 4. 5, 6
a Ps. 111. throughout
a Act. 2. 39.
b Psal. 147. 19, 20.
c Job. 6. 37

Q. 64. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head *d*.

d Eph. 1. 10.
Job. 10. 19

Q. 65. *What special benefits do the Members of the invisible Church enjoy by Christ?*

A. The Members of the Invisible Church, by Christ, enjoy Union and Communion with him, in grace and glory *e*.

e Job. 17. 21
Job. 17. 24

Q. 66. *What is that union which the Elect have with Christ?*

A. The Union which the elect have with Christ, is the work of Gods grace

grace, whereby they are spiritually *f Eph. 1. 22*
and mystically, yet really and inseparably joyned to Christ, as their head and husband *g*, which is done *g I Cor. 6.*
in their effectually Calling *b*. *17.*

Q. 67. What is effectual Calling? *b I Pet. 5.*

A. Effectual Calling is the work *10.*
of Gods Almighty power & grace *i*, *i Job. 5. 25*
whereby out of his free and especial love to his elect, and from nothing in them moving him thereunto *k*, he *k Tit. 3. 4.*
doth in his accepted time invite & draw them to Jesus Christ by his *l 2 Cor. 5.*
Word and Spirit *l*, saving inlight- *20.*
ning their minds *m*, renewing and *m Act. 26.*
powerfully determining their wills *n 18.*
so as they, although in themselves *n Job. 6. 45.*
dead in sin, are hereby made willing and able freely to answer his call, & to accept and imbrace the grace offered and conveyed therein *o*. *o Eph. 2. 5.*

Q. 68. Are all the elect only effectually called?

A. All the Elect, and they onely are effectually called *p*, although *p Act. 13.*
others may be, and often are, outwardly cal'd by the ministry of the Word *q*, and have some common *q Mat. 22.*
operations of the spirit *r*, who, for *14.*
their wilful neglect and contempt of *r Mat. 7. 22*
the grace offered to them, being just-

ly left in their unbelief, do never
Joh. 12. 38, truly come to Jesus Christ *s.*

39, 40.

*Q. 69. What is the communion in
 Joh. 6. 54.* Grace which the members of the in-
 visible Church have with Christ?

A. The Communion in Grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification *c,* Adoption *u,* Sanctification, and what ever else in this life manifests their Union with him *w.*

t Rom. 8. 30

u Eph. 1. 5.

w 1 Cor. 1.

30.

Q. 70. What is Justification?

x Rom. 3.

21. 24. 25.

y 2 Cor. 5. 19

21.

z Tit. 3. 5.

a Rom. 5. 17

18, 19.

b Act. 10. 54

A. Justification is an act of Gods free grace unto sinners *x,* in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y,* not for any thing wrought in them or done by them *z* but only for the perfect obedience and full satisfaction of Christ, by God imputed to them *a,* and received by Faith alone *b.*

Q. 71. How is Justification an act of Gods free Grace?

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods justice in the behalf of them that are justified *c,* yet, in as much as God accepteth

Rom. 5. 8,

9, 10, 11.

accepteth the satisfaction from a surety which he might have demanded of them, did provide this surety his own only Son *d*, imputing his righteousness to them *e*, and requiring nothing of them for their justification but faith *f*, which also is his gift *g*, their justification is, to them, of free grace *h*.
d 1 Tim. 2. 5, 6.
e 2 Cor. 15. 2 I.
f Rom. 3. 24.
g Eph. 2. 8.
h Eph. 1. 7.

Q. 72 What is justifying Faith?

A. Justifying Faith, is a saving grace *i*, wrought in the heart of a sinner by the Spirit & word of God *l*, whereby he, being convinced of his sin, and misery, and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin *o*, and for the accepting & accounting of his person righteous in the sight of God *p* for Salvation *p*.
i Heb. 10. 39
k 2 Cor. 4. 13
l Rom. 10. 14, 17.
m Act. 2. 37
n Eph. 1. 13
o Job. 1. 12
p Phil. 3. 9.
Act. 15. 11.

Q. 73. How doth Faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of these other graces which do alwaies accompany it, or of good works that are the

q Gal. 3. 11. fruits of it q, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification, but only as it is an instrument, by which he receiveth and applieth Christ & his righteousness f.

Joh. 1. 12.

Phil. 3. 19.

Q. 74. What is Adoption?

A. Adoption is an Act of the free grace of God t, in and for his only Son Jesus Christ u, whereby all those that are justified are received into the number of his Children w, have his name put upon them x, the Spirit of his Son given to them y, are under his fatherly care & dispensations z, admitted to all the liberties and priviledges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory a.

t 1 Joh. 3. 1

u Eph. 1. 5.

w Joh. 5. 12.

x 2 Cor. 6.

18.

y Gal. 4. 6.

z Ps. 103.

13.

a Heb. 6. 12.

Q. 75. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they whom God hath before the foundation of the world chosen to be holy, are in time through the powerful operation of his spirit b, applying the death and resurrection of Christ unto them c, renewed in their whole man after the image of God d, having the seeds of repentance unto life, and of all other saving graces put into their hearts e, and

b Heb. 1. 4.

c Rom. 6. 4.

d Eph. 4. 23

e Act. ii. 18

and those graces so stirred up, increased and strengthened f, as that f *Jude. 20.*
they more and more die unto sin,
and rise unto newness of life g. *g Rom. 6. 4.*

Q. 76. What is repentance unto life? to 14.

A. Repentance unto life is a saving *h 2 Tim 2. 25*
grace, wrought in the heart of a sinner by the Spirit, & Word of God *i Zech. 12.*
whereby out of the sight & sense not 10.
only of the danger l, but also of the *k Act. 11. 18.*
filthiness & odiousness of his sins m, *l Ezek. 18.*
and upon the apprehension of Gods *28, 32.*
mercy in Christ to such as are peni- *m Ezek. 35.*
tent n, he so grieves for o, and hates 21.
his sins p, as that he turns from them *n Joel. 2. 12*
all to God q, purposing and endeavouring constantly to walk with him *o Jer. 31. 18*
in all the ways of new obedience. *p 2 Cor. 7. 1.*
q Act. 26.

Q. 77. Wherein do Justification 18.
and Sanctification differ? *r Ps. 119. 9.*

A. Although Sanctification be inseparably joyned with Justification *s 1 Cor. 6. 11*
yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his spirit *t Rom. 5. 6.*
infuseth grace, and enableth to the exercise thereof u: in the former, sin *u Ez. 36. 27*
is pardoned w, in the other it is subdued x, the one doth equally free all *w Rom. 3.*
believers from the revenging wrath *24, 25.*
of God, & that perfectly in this life, *x Rom 6. 6.*

that they never fall into condemna-
 y *Rom.* 8. 33. tion y, the other is neither equal in
 z *1 Joh.* 2. all z, nor in this life perfect in any a,
 12, 13, 14. but growing up to perfection b.
 a *Joh.* 1. 8. Q. 78. *Whence ariseth the imperfect-*
 b *2 Cor.* 7. 1. *ion of Sanctification in believers?*

A. The imperfection of Sanctifica-
 tion in believers, ariseth from the
 remnants of sin abiding in every part
 of them, and the perpetual lustings
 of the flesh against the spirit, where-
 by they are often soiled with temp-
 tations, and fall into many sins c, are
 c *Rom.* 7. 18. hindred in all their spiritual servi-
 d *Mar.* 14. 66 ces d, & their best works are imper-
 to the end fect & defiled in the sight of God e.
 d *Heb.* 12. 1. e

e *Isa.* 64. 5. Q. 79. *May not true believers, by reason*
of their imperfections, and the many
temptations & sins they are overtaken
with, fall away from the state of Grace?

A. True believers, by reason
 f *Jer.* 31. 3. of the unchangeable love of God f,
 g *2 Tim.* 2. and his Decree and Covenant to
 19. give them perseverance g, their in-
 h *1 Cor.* 1. 8. separable union with Christ h, his
 i *Heb.* 7. 25. continual intercession for them i,
 k *1 Joh.* 3. 9. and the Spirit and seed of God abi-
 ding in them k, can neither totally
 l *Jer.* 32. 40 nor finally fall away from the estate
 m *1 Pet.* 1. 5 of grace l, but are kept by the power
 of God through faith unto salvari-
 on m.

Q.80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto Salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witness with their spirits that they are the children of God *p*, be infallibly assured that they are in the estate of grace, & shall persevere therein unto salvation *q*.

n 1 Joh. 2.9

o 1 Cor. 2.

12.

p Rom. 8.16.

q 1 Joh. 5.

Q.81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

13.

A. Assurance of grace & salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof, may have it weakened and intermitted through manifold distempers, sins, temptations, and desertion: yet are they never left without such a presence & support of the

r Eph. 1.13.

s Isa. 50.10

t Psal. 88.

throughout.

t Psal. 77.2

to 12.

E 5

Spirit

Spirit of God, as keeps them from
u **Job i. 9.** sinking into utter despair *u.*

Q. 82. *What is the Communion in glory, which the members of the invisible Church have with Christ?*

A. The communion in glory which the members of the invisible Church have with Christ, is, in this life *w* immediately after death *x*, and at last perfected at the Resurrection and day of Judgment *y*.

Q. 83. *What is the Communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, & so, in him, are interested in that glory which he is fully possessed of, and as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, & hope of glory *b*. as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked, the beginning of their torments which they shall endure after death *c*.

Q. 84. *Shall all men die?*

A. Death

A. Death being threatned as the wages of sin *d*, it is appointed unto *d* Rom. 6. 13 all men once to die *e*, for that all *e* Heb. 9. 17. have sinned *f*. *f* Rom. 5. 11.

Q. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, & even in death are delivered from the sting & curse of it *g*, so that although *g* 1 Cor. 15. they die, yet it is out of Gods love *h* 16, 56. to free them perfectly from sin and *h* 11/157. 1. misery *i*, & to make them capable of *i* Rev. 14. 15. further communion with Christ in glory, which they then enter upon *k* Luk. 23.

Q. 89. What is the Communion in *43*. glory with Christ which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, and *l* Heb. 12. 23 received into the highest heavens *m*, *m* 2 Cor. 5. 6, where they behold the face of God in *8*. light and glory *n*, waiting for the full *n* 1 Joh. 3. 2. redemption of their bodies *o*, which *o* Rom. 8. 23. even in death continue united to Christ

p 1 *Thes.* 4. Christ *p*, and rest in their Graves as
14. in their Beds *q*; till at the last day
q *Isa.* 57. 2. they be again united to their souls *r*:
r *Job.* 19. whereas the souls of the wicked are
 26, 27. at death cast into hel, where they re-
 main in torments and utter dark-
 ness, and their bodies kept in their
 graves as in their Prisons, till the
s *Luk.* 16. 73. great day *s*.

Q. 87. *What are we to believe con-
 cerning the Resurrection?*

A. We are to believe that at the
 last day there shall be a general Re-
 surrection of the dead, both of the
 just and unjust *t*, when they that are
t *Act.* 24. 15 then found alive, shall in a moment
 be changed, & the self same bodies
 of the dead which were laid in the
 grave, being then again united to
 their souls forever, shall be raised up
 by the power of Christ *u*; the bodies
 of the just by the Spirit of Christ, &
 by vertue of his resurrection, as their
 head shall be raised in power, spiri-
 tual, incorruptible, and made like
w *1 Cor.* 15. to his glorious body *w*, and the bo-
 22, 23, 42, dies of the wicked shall be raised up
 43. 44. in dishonour by him, as an offen-
x *Job.* 5. 27 ded Judge *x*.

Q. 88. *What shall immediately follow
 after the Resurrection?*

A. Im-

A. Immediately after the resurrection shall follow the general and final judgment of Angels and men, the y² Pet. 2. 4. day & hour whereof no man knows, Jude v. 6. 7 that all may watch & pray, & be ever 14, 15. ready for the coming of the Lord x. & Mat. 24.

Q. 89. What shall be done to the wicked at the day of Judgment?

A. At the day of judgment the wicked shall be set on Christs left hand a, and upon clear evidence, & a Mat. 25. full conviction of their own consciences b, shall have the fearful, but just b Rom. 2. 15. sentence of condemnation pronounced against them c, and thereupon c Mat. 25. shall be cast out from the favourable 41, 42, 43. Presence of God & the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell to be punished with unspeakable torments, both of body and soul, with the Devil and his Angels for ever d.

Q. 90. What shall be done to the Righteous at the day of Judgment? d 2 Thes. 1. 8. e 1 Thes. 4. 17.

A. At the day of judgment, the righteous being caught up to Christ in the clouds, shall be set on his right hand, & there openly acknowledged and acquitted f, shall joyn with him f Mat. 25. in the judging of reprobate Angels 33. and men g, and shall be received in- g 1 Cor. 6. 2.

to

- h*Mat. 25. to heaven^b, where they shall be fully
 34, 36. and for ever freed from all sin and
*1*Eph. 5. 27. misery *i*, filled with unconceivable
Ps. 16. 11. joyes *k*: made perfectly holy, and
 happy both in body and soul, in the
 company of innumerable saints, and
*l*Heb. 12. 22 holy Angels *l*, but especially in the
 immediate vision and fruition of
 God the Father, of our Lord Jesus
 Christ, and of the holy Spirit, to all
*m*1 Joh. 3. 2 eternit^m: & this is the perfect and
 full communion which the members
 of the invisible Church shall enjoy
 with Christ in glory at the resur-
 rection and day of Judgment.

*Having seen what the Scrip-
 tures principally teach us to
 believe concerning God; it
 follows to consider what they
 require as the duty of man.*

Q. 91. **W**Hat is the duty that
 God requireth of man?

A. The duty which God requireth
 of man, is obedience to his revealed
 will *n*.

n Rom. 12.
 1, 2.

Q. 92. What did God at first reveal
 unto man as the rule of his obedience?

A. The rule of obedience revealed
 to Adam in the state of innocency,
 and

and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral Law. *o Gen. I. 28.*

Q. 93. What is the Moral Law?

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto in the fruits & dispositions of the whole man, soul and body *p*, and in performance of all those duties of holiness and righteousness which he oweth to God and man *q*; promising *q Luk. I. 75* life upon the fulfilling, and threatening death upon the breach of it *r*. *r Rom. 10. 5.*

Q. 94. Is there any use of the Moral Law to man since the fall?

A. Although no man since the fall, can attain to righteousness and life by the Moral Law, yet there is great *f So. 8. 3.* use thereof as well common to all men, as peculiar either to the unregenerate, or regenerate *t*. *t Tim. I. 8.*

Q. 95. Of what use is the Moral Law to all men?

A. The Moral Law is of use to all men, to inform them of the holy nature and will of God *u*, & of their duty, binding them to walk accordingly *u Lev. II. 44, 44.*

w Mic.6.8 dingly *w*; to convince them of their
Jam.2.10, disability to keep it, & of the sinful
 11. pollution of their nature, hearts, &
x Psa.19.11, lives *x*, to humble them in sense of
 12. their sin and misery *y*, and thereby
y Rom.3.9. help them to a clear sight of the
 25. need they have of Christ *z*, and of
z Gal.3.21 the perfection of his obedience *a*.

22. *Q.96. What particular use is there of*
a Rom.10, the Moral Law to unregenerate men?

4. *A.* The Moral Law is of use to un-
 regenerate men, to awaken their con-
b 1 Tim.1. sciences to fly from wrath to come *b*,
 9, 10. & to drive them to Christ, or upon
c Gal.3.24. their continuance in the estate and
 way of sin, to leave them unexcuse-
d Rom.1.20 able *d*, & under the curse thereof *e*.

e Gal.3.10 *Q.97. What special use is there of*
the Moral Law to the regenerate?

A. Although they that are regenerate, & believe in Christ, be delivered from the moral law as a Co-
f Rom.6.14. venant of works *f*, so as thereby they
Gal.4.4,5. are neither justified *g*, nor condemn-
g Rom.3.10 ed *h*, yet, beside the general uses
h Gal.5.23. thereof common to them with all
Rom.8.1. men, it is of special use, to shew them
 how much they are bound to Christ
 for his fulfilling it, and enduring the
i Rom.7.24, curse thereof in their stead, and for
 25. their good *i*, & thereby to provoke
 them

them to more thankfulness, and to *ℓ Luk. 1.68,*
 express the same in their greater *69, 74, 75.*
 care to conform themselves there- *Col. 1.12.*
 unto as the rule of their obediencel. *ℓ Rom. 7.22.*

Q. 98. *where is the Moral Law summarily comprehended?*

A. The moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, & written by him in two tables of stone *m,* and are recorded in the twentieth chap. of *Exodus:* the four *m Deu. 10. 4.*
 first Commandements containing our duty to God, and the other six, our duty to man *n.*

Q. 99. *What rules are to be observed* *n Mat. 22.*
for the right understanding of the ten *37, to 40.*
Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the Law is perfect, & bindeth every one to full conformity in the whole man unto the righteousness thereof, & unto intire obedience, for ever; so as, to requite the utmost perfection of every duty, and to forbid the least degree of every sin *o Psal. 19. 7*

2. That it is spiritual; and so reacheth the Understanding, Will, Affections *Mat. 5. 21.*
to the end.

ions, and all other powers of the soul, as well as words, works and gestures *p*.

p Ro. 7. 14.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments *q*.

q Col. 3. 5.

Amos. 8. 5.

r Isa. 58. 13.

Deut. 6. 13.

f Mat. 1. 21

ro 25.

t Exod. 20.

11.

n Jer. 18. 7

4. That, as, where a duty is commanded, the contrary sin is forbidden *r*, and, where a sin is forbidden, the contrary duty is commanded *f*, so, where a promise is annexed, the contrary threatening is included *t*, and where a threatening is annexed, the contrary promise is included *n*.

w Job. 13. 7

x Deut. 4. 8

y Mat. 12. 7

5. That, what God forbids is at no time to be done *w*, what he commands is alwaies our duty *x*, and yet every particular duty is not to be done at all times *y*.

z Mat. 5. 21

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, & provocations thereunto *z*.

a Exod. 20.

10.

7. That what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided or performed by others according to the duty of their places *a*.

8. That, in what is commanded to other

others, we are bound according to our places and callings to be helpful to them *b*, and to take heed of *b* 2Cor.1. parraking with others in what is 24. forbidden them *c*. *c* 1 Tim.5.

Q. 101. What special things are we to 29. consider in the ten Commandments?

A. We are to consider in the 10 Commandments, the preface, the substance of the Commandments themselves, & several reasons annexed to some of them, the more to enforce them.

Q. 102. What is the preface to the Commandments?

A. The preface to the Commandments is contained in these words [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage d,*] where *d* Ex.20.2. in God manifesteth his Sovereignty, as being Jehovah, the eternal, immutable, and Almighty God *e*, *e* Isa.14.6. having his being in and of himself *f*, *f* Ex.3.44. and giving being to all his words *g*, *g* Ex.6.4. and works *h*, and that he is a God *h* Act.17. in Covenant, as with Israel of old, 24, 28. so with all his people *i*; who, as *i* Gen.17.7. he brought them out of their bondage in Egypt; so he delivereth us from our spiritual thralldom *k*, and *k* Luk.1.74 that therefore we are bound to take

take him for our God alone, and to

1 Pet. 1. 15. keep all his Commandments l.

16, 17, 18. Q. 102. What is the sum of the four Commandments, which contain our duty to God?

A. The Sum of the four Commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind m.

m Luk. 10. 27. n Ex. 20. 3 o 1 Chron. 28, 9. p Psal. 95. 6. Q. 103. Which is the first Commandment?

q Mal. 13. 16 r Ps. 63. 6. A. The first Commandment is, Thou shalt have no other Gods before me n.

t Ps. 71. 19. Q. 104. What are the duties required in the first Commandment?

u Mal. 1. 6. A. The duties required in the first Commandment, are, the knowing & acknowledging of God to be the only true God, and our God o: and to worship and glorifie him accordingly p, by thinking q, meditating r, remembering s, highly esteeming t, honouring u, adoring w, chusing x, loving y, desiring z, fearing of him a, believing him b, trusting c, hoping d, rejoycing e, in him f, being zealous g for him, calling upon him, giving all praise & thanks h, & yielding all obedience & submission to him, with the whole man i. being

bein carefull in all things to please *k* 1 *Joh. 3.*
him *k*, and sorrowfull when in any *22.*
thing he is offended *l*, and walking *l* *Jer. 31. 28.*
humbly with him *m.* *m* *Mic. 6. 8.*

Q. 105. What are the sins forbidden *n* *Pf. 14. 1.*
in the first Commandment? *Eph. 2. 12.*

A. The sins forbidden in the first *o* *Jer. 2. 27.*
Commandment, are, Atheisme in *28.*
denying, or not having a God *n*; *p* *Pf. 81. 11.*
Idolatry in having, or worshiping *q* *Isa. 43. 22.*
more Gods than one, or any with, or *r* *Jer. 4. 22.*
in stead of the true God *o*, the not *l* *Jer. 2. 32.*
having and avouching him for God, *t* *Act. 17. 23.*
and our God *p*; the omission or neg- *u* *Isa. 40. 18.*
lect of any thing due to him requi- *w* *Pf. 15. 20.*
red in this Commandment *q*, igno- *x* *Deut. 29.*
rance *r*, forgetfulness, misappre- *29.*
hensions *t*, false opinions *u*, unwor- *y* *Tit. 1. 16.*
thy and wicked thoughts of him *w*, *z* *Rom. 1. 30.*
bold and curious search into his *a* *2 Tim. 5. 1*
secrets *x*; all prophaneness, hatred *b* *Phil. 2. 21*
of God *z*, self-love *a*, self-seeking *b*, *c* *Joh. 2. 15.*
and all other inordinate and immo- *d* *Joh. 4. 1.*
derate setting of our mind, will, or *e* *Heb. 3. 12.*
affections upon other things, and *f* *Gal. 5. 20.*
taking them off from him in whole *g* *Act. 26. 9.*
or in part *c*; vain credulity *d*, unbe- *h* *Pf. 78. 22.*
liefe, heresies, misbelief *g*, distrust *h*, *i* *Gen. 4. 13*
despair *i*, incorrigibleness *k*, insen- *k* *Jer. 5. 3.*
sibleness under judgments *l*, hard- *l* *Isa. 42. 25.*
ness of heart *m*, pride *n*, pre- *m* *Rom. 2. 5.*
sumption *n* *Jer. 13. 15*

o *Pf. 19. 13.* sumption o, carnal security p, tempt-
 p *Zeph. 1. 12.* ing of God q, using unlawful means
 q *Mat. 4. 7. r,* and trusting in lawful means s,
 r *Rom. 3. 8.* carnal delights and joyest, corrupt,
 s *Jer. 17. 5.* blind, and indiscreet zeal u, luke-
 t *1 Tim. 3. 5* warmness w, & deadness in the things
 u *Gal. 4. 17.* of God x, estranging our selves, and
 w *Rev. 3. 16.* apostatizing from God y, praying
 x *Rev. 3. 1.* or giving any religious worship to
 y *Ezek. 14. 5.* Saints, Angels, or any other crea-
 z *Rom. 10.* tures z, all compacts, and consulting
 14, 15. with the devils, and harkning to his
 a *Rev. 20. 6.* suggestions b, making men the Lords
 b *Act. 5. 3.* of our faith & conscience c, slighting
 c *2 Cor. 1.* and despising God, and his Com-
 24. mands d, resisting & grieving of his
 d *Deut. 32.* spirit e, discontent, and impatient at
 15. his dispensations, charging him foo-
 e *Act. 1. 5* lishly for the evils he inflicts on us f,
 f *Psal. 73.* and ascribing the praise of any good
 2, 3, 14, 22. we either are, have, or can do, to
 g *1 Sam. 6.* fortune g, idols h, our selves i, or
 h *Dan. 5. 23* any other creature k.
 i *Deut. 8. 17.* Q. 106. What are we especially
 k *Heb. 1. 16.* taught by these words [before me]

in the first Commandment?
 A. These words, before me, or be-
 fore my face, in the first Command-
 ment, teach us, that God who seeth
 all things, takes special notice of
 and is much displeased with the sin
 of

of having any other God; that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation 1: as also to *Exod. 8. 5.* perswade us to do, as in his sight, to the end whatever we do in his service m. m 1 Chyon.

Q. 207. Which is the second Commandment? 38, 9.

A. The second Commandment is, [Thou shalt not make to thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; & shewing mercy unto thousands of them that love me and keep my Commandments n. n *Exod. 20.*

Q. 108. What are the duties required in the second Commandment? 4, 5, 6.

A. The duties required in the second Commandment, are, the receiving, observing and keeping pure and intire all such religious worship and Ordinances as God hath instituted in his word o, particularly, o *Dent 32.* Prayer and Thanksgiving in the 46, 47. the name of Christ, the reading, preaching p *Phil. 4. 6.* ing

q Deut.17. ing, and hearing the word *q*, the
 18. administration and receiving of the
Act.10.33. Sacraments *r*, Church government
r Mat.28. and discipline *s*, the Ministry and
 29. maintenance thereof *t*, religious
s Mat.18.15. fasting *u*, swearing by the name of
t Eph.4.11. God *w*, and vowing unto him *x*:
u Joel.2.12 as also the disapproving, detesting,
w Deu.6.13 opposing all false worship *y*; and
x Isa 19 21. according to each ones place and
y Act.17.16 calling, removing it, and all monu-
z Deut.7.5. ments of idolatry *z*.

a Num.15. Q.109. What are the sins forbidden
 39. in the second commandment?

b Deu.13.6 A. The sins forbidden in the se-
c Hos.5.11. cond Commandment, are, all de-
d 1 King. vising *a*, counselling *b*, command-
 12.33. ing *c*, using *d*, and any ways ap-
e Deu.12. proving any religious worship not
 30,32. instituted by God himself: tolerat-
f Deut.13. ing a false Religion *f*, the making
 6.to 12. any representation of God, of all or
Revel.2.2. of any of the three persons either in-
 14,15,20. wardly in our mind, or outwardly in
Rev.17.12. any kind of Image or likeness of
g Deut.4. any creature whatsoever *g*, all wor-
 15.to 19. shipping of it *h*, or God in it, or by
Act.17.29. it *i*, the making of any representati-
Rom.1.21, on of feigned Deities, and all wor-
 22,23,25. ship of them, or service belonging to
h Dan.1.3, 18. Gal.4.8. *i* Exod.32.5,8.

them

them *l*, all superstitious devices *m*, *1 Ki. 18.*
 corrupting the worship of God *n*, ad- *25.*
 ding to it, taking from it *o*, whether *m Act. 17. 22*
 invented & taken up of our selves *p*, *n Mal. 1. 7.*
 or receiv'd by tradition from others *o Deut. 4. 2.*
q, though under the title of anti- *p Ps. 104. 19*
 quity *r*, custom *s*, devotions *t*, good *q Mat. 10. 9*
 intent, or any other pretence what- *r 1 Pet. 1. 18*
 soever *u*, simony *w*, sacrilege *x*, all *s Jer. 41. 17.*
 neglect *y*, contempt *z*, hindering *a*, *t Isa. 65. 3.*
 and opposing the Worship & Ordi- *u 1 Sam. 15.*
 nances which God hath appointed *b. 21.*

Q. 110. What are the reasons annexed *w Act. 8. 18*
 to the second Commandment, the more *x Ro. 2. 22.*
 to enforce it? *y Ex. 4. 24.*

A The reasons annexed to the se- *z Mat. 22. 5*
 cond Commandment, the more to *a Mal. 1. 7.*
 enforce it, contained in these words, *b Act. 13.*

[For I the Lord thy God am a jealous *43.*
 God, visiting the iniquities of the fa-
 thers upon the children unto the third
 and fourth generation, of them that
 hate me, and shewing mercy unto thou-
 sands of them that love me & keep my
 Commandments *c*,] are besides Gods
 sovereignty over us, & propriety in us *c Ex. 20. 5.*
 d, his fervent zeal for his own wor- *d Ps. 45. 11*
 ships, & his revengful indignation *e Ex. 34. 13*
 against all false worship, as being a
 spiritual whoredom *f*; accounting *f 1 Cor. 10.*
 the breakers of this Commandment *20, 22.*

F

such

such as hate him & threatening to pu-
 g Hos. 2. 27. nish them unto divers generations,
 & esteeming the observers of it such
 as love him, and keep his Com-
 mandments & promising mercy to
 b Deu. 5. 39. them unto many generations h.

Q. 111. Which is the third Com-
 mandment?

A. The third Commandment is,
 i Ex. 20. 7. [Thou shalt not take the Name of the
 b Mat. 6. 9. Lord thy God in vain: for the Lord
 l Mal 1. 14 will not hold him guiltless that tak-
 m Ps. 138. 2. eth his Name in vain i.]

n I Cor. 11. Q. 112. What is required in the
 24, 26, 28. third Commandment?

o I Tim. 2. 8. A. The third Commandment re-
 p Jer. 4. 2. quires, that the name of God, his
 q Eccl. 5. 3. titles, attributes h, ordinances l, the
 r Aft. 1. 2. word m, sacraments n, prayer o, oaths p,
 s Job. 16. 24 vows q, his lots r, his works s, & whatso-
 t Mal. 3. 16 ever else there is whereby he makes
 u Psal. 8. himself known, be holily and reve-
 to the end rently used in thought t, meditation
 w Col. 3. 17. u, word w, writing x, by an holy pro-
 x Ps. 102. 18. fession y, and answerable conversati-
 y Pet. 3. 15. on z, to the glory of God a, and the
 z Phil. 1. 27. good of our selves b, and others c.

a I Cor. 10. Q. 113. What are the sins forbidden
 35. in the third Commandment?

b Jer. 32. 35 A. The sins forbidden in the third
 c I Pet. 2. 12 Commandment, are, the not using

of Gods name as is required *d*, & the *d* *Mat. 2.2.*
 abuse of it, in an ignorant *e*, vain *f*, *t* *Act. 17.28.*
 irreverent, profane *g*, superstitious *h*, *f* *Prov. 30.9.*
 or wicked mentioning, or otherwise *g* *Mal. 1.6.*
 using his titles, attributes *i*, ordina- *h* *1 Sam 4.*
 ces *k*, or works *l*, by blasphemy *m*, *4.5.*
 perjury *n*, all sinful cursings *o*, oaths *p* *i* *2 Kings*
 vows *q*, and lots *r*, violating of our *18.30,35.*
 oaths and vows, if lawful *s*, and *k* *Pf 50.16.*
 fulfilling them, if of things unlaw- *l* *Isa. 5.11.*
 ful, murmuring & quarrelling at *u*, *m* *2 Kings*
 curious prying into *w*, and misapply- *19.22.*
 ing of Gods decrees *x*, and provi- *n* *Zech. 8.17.*
 dences *y*, misinterpreting *z*, misap- *o* *1 Sam. 27.*
 plying *a*, or any way perverting the *42.*
 word, or any part of it *b*, to profane *p* *Jer. 5.7.*
 jests *c*, curious or unprofitable que- *q* *Deut. 23.*
 stions, vain janglings, or the main- *18.*
 taining of false doctrines *d*, abusing *r* *Esth. 3.7.*
 it, the creatures, or any thing contai- *sp* *Pf. 24.4.*
 ned under the Name of God, to *t* *Mat. 6.26.*
 charms, or sinful lusts and pract- *u* *Rom. 3.14*
 ices *f*, the maligning *g*, scorn- *w* *Deut. 29*
 reviling *i*, or any ways opposing of *19.*
 Gods truth, grace, and ways *k*, *x* *Rom. 3.5.*
 making profession of Religion in hy- *y* *Eccl. 8.11*
 pocrisie, or for sinister ends *l*, being *z* *Mat. 5.21*
a *Ezek. 13.22.* *b* *2 Pet. 3.16.* *c* *Isa. 22.13.* *d* *1.*
Tim. 1.4,6,7. *e* *Deut. 18.11,12,13,14.* *Act 19.*
f *2 Tim. 1.3,4.* *Rom. 13.13,14.* *Jude v. 4.* *g* *Act. 13.45,50.*
13.4,5. *h* *Psal. 1.1.* *i* *1 Pet. 4.4.* *k* *Act. 13.45,50.*
l *2 Tim. 3.5.* F 2 ashamed

v. Mar. 8. 38 ashamed of it *m*, or a shame to it
n Ps. 73. 14. by uncomfortable *n*, unwise *n*, un-
o 1 Cor. 6. 5. fruitful *p*, and offensive walkings *q*,
p Isa. 5. 4. or backsliding from it *r*.

b Rom. 3. 23 Q. 114. *What reasons are annexed*
Gal. 3. 31. 3 *to the third Commandment?*

A. The reasons annexed to the third Commandment in these words
 [The Lord thy God] & [For the Lord will not hold him guiltless that taketh
 his Name in vain s,] are because he
 is the Lord & our God, and there-
 fore his name is not to be profaned,
 or any way abused by us *t*, especial-
 ly, because he is so far from ac-
 quitting and sparing the transgres-
 sours of this Commandment, as
 that he will not suffer them to es-
 cape his righteous judgment *u*, al-
 beit many such escape the Censure
 and punishment of men *w*.

12. to 24. Q. 115. *Which is the fourth Com-*
mandment?

A. The fourth Commandment is,
 [Remember the Sabbath day to keep it
 holy: six days shalt thou labour & do
 all thy work, but the seventh day is the
 Sabbath of the Lord thy God, in it thou
 shalt not do any work, thou, nor thy
 son, nor thy daughter, thy man servant,
 nor thy maid servant, nor thy cattle,
 nor thy stranger that is within thy

thy gates: For in six days the Lord made heaven & earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it x.] *xExod. 20.*

Q. 116. What is required in the 8, 9, 10, 11 fourth Commandment?

A. The fourth Commandment requireth of all men the sanctifying or keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, & the first day of the week ever since, & so to continue to the end of the world, which is the Christian Sabbath y, and in the new y *Den. 5 12.* Testament called the Lords day z. *zRev. 1. 10.*

Q. 117. How is the Sabbath or Lords day to be Sanctified?

A. The Sabbath or Lords day is to be Sanctified, by an holy resting all the day a, not only from such works *aExod. 20.* as are at all times sinful, but even *8. 10.* from such worldly employments & *bExod. 16.* recreations as are on other days law- *29. to 28.* ful b; and making it our delight to spend the whole time (except so much of it as is to be taken up in *cMat. 12.* works of necessity and mercy c) in *10, to 13.*

the publick and private exercises of
d Isa. 58. 13 Gods worship *d* and to that end we
Act. 20. 7. are to prepare our hearts, and with
Isa. 66. 23. such fore-sight, diligence and mode-
 ration to dispose, and seasonably to
 dispatch our worldly business, that
 we may be the more free and fit for
Ex. 20. 8. the duties of that day *e*.

*Q. 118. Why is the charge of keep-
 ing the Sabbath more specially di-
 rected to governours of families and
 other superiours ?*

A. The charge of keeping the Sab-
 bath is more specially directed to go-
 vernours of families & other supe-
 rious, because they are bound not
 only to keep it themselves, but to see
 that it be observed by all those that
 are under their charge, & because they
 are prone oft times to hinder them
 by imployments of their own *f*.

f Ex. 20. 10
Jer. 17. 20
21, 22.

*Q. 119. What are the sins forbid-
 den in the fourth Commandment ?*

A. The sins forbidden in the fourth
 Commandment, are, all omissions of
 the duties required, *g* all careless, neg-
 ligent, and unprofitable performing
 of them, and being weary of them *h*,
 all profaning the day by idleness, &
 doing that which is in it self sinful,
 and by all needless works, words
 and

g Ezek. 22.
26.

h Act. 20. 7

i Ezek. 23.
38.

and thoughts about our worldly im-
ployments and recreations k.

k Jer. 17.

Q. 120. What are the reasons an-
nexed to the fourth Commandment, the
more to enforce it?

14.

Isa. 58. 13.

A. The Reasons annexed to the
fourth Commandment, the more to
enforce it, are taken from the equity
of it, God allowing us six days of
seven for our own affairs, and reser-
ving but one for himself, in these
words, [*Six days shalt thou labour
and do all thy work l.*] from Gods
challenging a special propriety in
that day, [*The seventh day is the Sab-
bath of the Lord thy God m.*] from the
example of God, who in 6 days made
heaven and earth, the sea, and all that
in them is, and rested the seventh day,
& from that blessing which God put
upon that day, not only in sanctify-
ing it to be a day for his service, but
in ordaining it to be a means of bles-
sing to us in our sanctifying it:
[*wherefore the Lord blessed the Sab-
bath day and hallowed it n.*]

l Ex. 20. 9.

m Ex. 20. 10

n Ex. 20. 11

Q. 121. Why is the word Remem-
ber set in the beginning of the fourth
Commandment?

A. The word Remember is set in the
beginning of the fourth Command-

- o Ex. 20. 8. ment o, partly because of the great benefit of remembering it : we being thereby helped in our preparation to
 p Ex. 15. 23. keep it, and in keeping it, better to
 Luk. 23. 51 keep all the rest of the Command-
 p Psal. 92. ments y, and to continue a thankful
 title with remembrance of the two great be-
 v. 13. 14. nefits of Creation and Redemption
 r Gen. 2. 2. 3. which contain a short abridgment of
 J Exe. 12. 26 Religion, and partly because we are
 r Neh. 9. 14. very ready to forget it, for that there
 is less light of nature for it, and yet
 * Ex. 34. 31 it restraineth our natural liberty in
 things at other times lawful u : that
 it cometh but once in seven dayes,
 and many worldly businesses come
 between, and too often take off our
 minds from thinking of it, either to
 w Deut. 54. prepare for it, or to sanctifie it w, &
 14, 15. that Sathan with his instruments,
 much labour to blot out the glory
 and even the memory of it, to bring
 x Lam. 1. 7. in all irreligion and impiety x

Q. 122. *What is the sum of the sixth Commandments which contain our duty to man ?*

A. The sum of the six commandment, which contain our duty to man, is, to love our neighbour as our selves y, and to do to others what we would have them do to us.

y Ma. 22. 19
 z Mat. 7. 12

Q. 123.

Q. 123. Which is the fifth Commandment?

A. The fifth Commandment is, [Honour thy Father and Mother, that thy days may be long upon the Land which the Lord thy God giveth thee a.]

Q. 124. Who are meant by Father & Mother, in the fifth Commandment? a Ex. 20. 12

A. By Father and Mother, in the fifth Commandment, are meant not only natural parents *b*, but all superiours in age *c*, and gifts *d*, and especially such as by Gods Ordinance are over us in place of Authority, whether in family *e*, Church *f*, or Common-wealth *g*. b Prov. 23. 22, 25. c 1 Tim. 5. 1. d Gen. 4. 20. e 2 Kin. 5. 13. f Kin. 2. 12. g Isa. 49. 23.

Q. 125. Why are Superiours styled Father and Mother?

A. Superiours are styled Father & Mother, both to teach them in all duties towards their inferiours, like natural parents, to express love and tenderness to them, according to their several relations *b*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their superiours as to their parents *i*. b Eph. 6. 4. i 1 Cor. 4.

Q. 126. What is the general scope of the fifth Commandment? 14, 5, 16.

A. The general scope of the fifth
F 5 Com-

Commandment is the performance
l Eph. 5. 21. of those duties which we mutually
l Mal. 1. 6. owe in our several relations, as In-
m Prov. 31. feriours, Superiours, Equals &
 28.

Q. 127. *What is the Honour*
n Le. 19. 32. *that Inferiours owe to their Superiours?*
o 2 Tim. 2. 1.

A. The Honour which Inferiours
p Heb. 13. 7. owe to their Superiours is, all due re-
q Eph. 6. 12. verence, in heart *l*, word *m*, & beha-
r Heb. 12. 9. viour *n* : prayer & thanksgiving for
s Tit. 2. 9. them, imitating of their virtues &
t 1 Sam. 26. graces: willing obedience to their
15, 16. lawful commands, and counsels *q*,
u Mat. 22. due submission to their corrections
 21.
w 1 Pet. 2. fidelity to *s*, defence *t*, and maintain-
 18.
Pro. 23. 22. according to their several ranks &
x Ps. 127. the nature of their places: *u* bearing
 3, 4, 5.
y Mat. 15. with their infirmities, and covering
 4, 5, 6.
z Num. 11. them in love *w*, that so they may be
 28, 29.
a 1 Sam. 8. 7 an honour to them and to their go-
b 2 Sam. 15 vernment *x*.

Q. 128. *What are the sins of infi-*
a 1 Sam. 8. 7 *riours against their Superiours?*

A. The sins of inferiours against
b 2 Sam. 15 their Superiours, are, all neglect of
 1. to 12.
c Exod. 2. 1. the duties required toward them,
 15.
d 1 Sam. 10. envying at *z*, contempt of *a*, and
 27.
 Rebellion *b*, against their persons *c*,
 and places *d*, in their lawful coun-
 sels

sels *e*, commands and corrections *f*: *e* 1 Sam. 2. cursing, mocking *g*, and all such re- 25.

fractory and scandalous carriage, as *f* Deut. 21. proves a shame and dishonour to 18.

them and their government *h*. *g* Pro. 30. 11.

Q. 129. What is required of Su- *h* Pro. 19. 26.
perious towards their inferiours?

A. It is required of Superiours ac-
cording to that power they receive
from God, and that relation where- *i* Col. 3. 19.
in they stand, to love *i*, pray for *k*, *k* Job. 1. 5.
and bless their inferiours *l*, to in- *l* Heb. 7. 7.
struct *m*, counsel, and admonish *m* Deu. 6. 6.
them *n*, countenancing *o*, commend- *n* Eph. 6. 4.
ing *p*, and rewarding such as do *o* 1 Pet. 3. 7.
well *q*: discountenancing *r*, reproving *p* 1 Pet. 2. 14
and chastising such as do ill *s*, pro- *q* Est. 6. 3.
tecting *t*, and providing for them all *r* Rom. 13. 3.
things necessary for soul *u*, and bo- *s* Pro. 29. 15
dy *w*: and by grave, wise, holy, and *t* Job. 29. 12
exemplary carriage, to procure glory *u* Eph. 6. 4.
to God *x*, honour to themselves *y*, *w* 1 Tim. 5. 8
and so to preserve that Authority *x* 1 Tim. 4.
which God hath put upon them *z*. 12.

Q. 130. What are the sins of Su- *y* 1 King. 3.
perious? 28.

A. The sins of Superiours are, he- *z* Tit. 2. 15.
side the neglect of the duties requir'd *a* Ex. 34. 2.
of them *a*, an inordinate seeking of *b* Phil. 2. 21
themselves *b*, their own glory, ease, *c* Job. 5. 14.
profit, or pleasure *d*, commanding *d* Isa. 56. 11
things

e Dent. 3. 4. things unlawful, or not in the power of inferiours to perform, counsel-
f Ex. 5. 10. ling *g*, encouraging *h*, or favouring
g Mat. 14. them in that which is evil *i*, diswa-
 18. ding, discouraging or discountenancing
h Sa. 13. 28. them in that which is good *k*;
i 1 Sam. 3. correcting them unduly *l*, careless
 13. exposing, or leaving them to wrong
k Joh. 7. 46 temptation and danger *m*, provoking
l 1 Pet. 2. 18 them to wrath *n*, or any way disho-
m Gen. 38. nouring themselves or lessning their
 26. authority, by an unjust, indiscreet,
n Eph. 6. 4. rigorous or remiss behaviour *o*.
o Gen. 9. 21

Q 131. *What are the duties of equals?*

A. The duties of equals are to regard the dignity and worth of each
p 1 Pet. 2. 7. other *p*, in giving honour to go one
q Rom. 12. 1 before another *q*, and to rejoyce in
 10. each others gifts and advancement
r Rom. 12. 15 as in their own *r*.

Q 132. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the
s Rom. 23. 8. undervaluing of the worth *t*, envying
 12 Tim. 3. 3. the gifts *u*, grieving at the advancement
u 1 Pet. 7. 9. or prosperity one of another *w*, and usurping preeminence
w Num. 13. 2 one over another *x*.
x 3 Joh. 5. 9.

Q 133. *What is the reason annexed to the fifth Commandment, the more to enforce it?*

A. The

A. The reason annexed to the fifth Commandment, in these words, [That thy days may be long upon the land which the Lord thy God giveth thee y,] is an expresse promise of y Ex. 20. 12 long life and prosperity, as far as z Deu. 5. 16. it shall serve for Gods glory, and a Ex. 20. 13 their own good, to all such as keep b Eph. 5. 28. this Commandment z. c 1 Kings

Q 134. Which is the sixth Com- 18. 4. mandment? d Jer. 15. 15.

A. The sixth Commandment is, e Eph. 4. 15. [Thou shalt not kill a.] f 2 Sam. 2.

Q. 135. What are the duties requi- 22. red in the sixth Commandment? g Mat. 4. 6.

A The duties required in the sixth b 1 Sam. 24. Commandment are, all careful stu- 12. dies & lawfull endeavours to preserve i Ps. 82. 4. the life of ourselves b, & otherse, by k Jam. 5. 7. resisting all thoughts & purposes d, l 1 Thes. 4. 12 subduing all passions e, and avoiding m Pro. 17. 22 all occasions f, temptations g, and n Pro. 15. practices which tend to the unjust tra- 26, 27. king away the life of any h, by just o 1 Tim. 5. 23 defence thereof against violence i, p Isa. 38. 21. patient bearing of the hand of God k, q Ps. 127. 2. quietness of mind l, chearfulness r Eccl. 5. 12. of Spirit m, a sober use of meat n, s Eccl. 3. 4. drink o, physick p, sleep q, labour r, t Sam. 19. 4. and recreation s, by charitable u Ro. 13. 10. thoughts t, love u, compassion w, w Lu. 10. 33 meek

x Col.3.12 meekness, gentleness, kindness *x*,
y Jam.3.17 peaceable *y*, mild and courteous
z 1 Pet.3. speeches, and behaviour *z*, forbea-
8,9,10.11 rance, readiness to be reconciled,
a Mat.5.24 patient forbearing and forgiving in-
b 1 Thes.5.14 juries, and requiting good for evils,
c Abt. 16.28 comforting and succouring the di-
d Gen.9.5. stressed, and protecting and defen-
e Num.35. ding the innocent *b*.

32,33. Q. 136. *What are the sins forbid-*
f Jer.48. to den in the sixth Commandment?

Deut.20.9. A. The sins forbidden in the sixth
g Ex.22.2. Commandment are, all taking away
h Mat.25. the life of our selves *c*, or of others
42,43. *d*, except in case of publick justice,
i Mat.5.22. lawful war *f*, or necessary defence *g*;
k 1 Joh.3.15 the neglecting or withdrawing the
l Pro.14.30. lawful and necessary means of pre-
m Ro.12.19. servation of life *h*, sinful anger *i*, ha-
n Eph.4.31. tred *k*, envyl, desire of revenge *m*, all
o Mat.6.31. excessive passions *n*, distracting cares
p Lu.21.34. *o*, immoderate use of meat, drink *p*,
q Ecc.12.2. labour *q*, & recreations *r*, provoking
r Isa.5.12. words *s*, oppression *t*, quarrelling *u*,
s Pro.15.1. striking, wounding *w*, and whatso-
t Eze.18.18 ever else tends to the destruction of
u Gal.5.15. the life of any *x*.

w Nu.35.15 Q. 137. *Which is the seventh Com-*
x Ex.21.18. mandment?

A. The seventh Commandment
y Ex.20.14. is, [Thou shalt not commit adultery *y*]

Q. 138.

Q. 138. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandment, are, Chastity, *a* 1Thes. 4. 4. in body, mind, affections *a*, words *a*, *a* Col 4. 6. & behaviour *b*, & the preservation of *b* 1Pet. 3. 2. it in our selves and others *c*, watch- *c* 1Cor. 7. 2. fulness over the eyes, and all the sen- *d* Job. 31. 2. ses *d*, temperance *e*, keeping of chaste *e* Act. 24. 24 company *f*, modesty in apparel *g*, mar- *f* Prov. 2. 16 riage by those that have not the gift *g* 2Tim. 2. 9. of continency *h*: conjugal love *i*, *h* 1Cor. 7. 2. and cohabitation *k*, diligent labour *i* Pro. 5. 19 in our callings *l*, shunning all occa- *k* 1Pet. 3. 7. sions of uncleanness, and resisting *l* Pro. 31. 12 temptations thereunto *m*. *m* Pro. 5. 8.

Q. 139. What are the sins forbidden in the seventh Commandment?

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required *n*, are *n* Pro. 5. 7. adultery, fornications *o*, rape incest *p*, *o* Heb. 13. 4. sodomy, and all unnatural lusts *q*, all *p* 2Sam. 13. unclean imaginations, thoughts, pur- *q* 14. poses and affections *r*; all corrupt or *q* Rom. 1. 24 filthy communications, or listening *r* Mat. 5. 28 thereto *s*, wanton looks *t*, impudent *Col*. 3. 5. or light behaviour: immodest ap- *s* Eph. 5. 3. parel *u*, prohibiting of lawful *w*, and *t* Isa. 3. 16. dispensing with unlawful marriages *u* Pro. 7. 10. *x*, allowing, tolerating, keeping of *w* 1Tim. 4. 3. stews *x* Lev. 18. 1

yI King. 15. stews, & resorting to them y, intang-
 12. ling vows of single life z, undue de-
 zMat. 19. lay of marriage a, having more wives
 10. 11. or husbands than one, at the same
 a 1 Cor. 7. 7. time b, unjust divorce c, or deserti-
 bMal. 2. 14. on d, idleness, gluttony, drunken-
 cMat. 4. 32. ness e, unchast company f, lascivi-
 d1 Cor. 7. 12. ous songs, books, pictures, dancings,
 eEzek. 16. stage-plays g, and all other provoca-
 49. tions to , or acts of uncleanness ei-
 fGe. 39. 10. ther in our selves or others h.

gEph. 5. 4. Q. 140. Which is the eighth Com-
 h2 Ki. 5. 30. mandment?

A. The eighth Commandment is,
 iEx. 20. 15 [Thou shalt not steal i.]

Q. 141. What are the duties requi-
 red in the eighth Commandment?

A. The duties required in the eighth
 Commandment are, truth, faithful-
 ness & justice in contracts, & com-
 merce between man & man k: ren-
 dering to every one his due l, resti-
 kPs. 15. 2. tution of goods unlawfully detained
 lRom. 13. 7. from the right owners thereof m, gi-
 mLev. 6. 2. ving and lending freely, according
 to our abilities, and the necessities
 of others n: moderation of our judg-
 nLu. 6. 30. ments, wills, and affections, concer-
 o1 Tim. 6. 6. ning worldly goods o; a provident
 care and study to get p, keep, use and
 p1 Tim. 5. 8. dispose those thing, which are ne-
 cessary

cessary and convenient for the sustentation of our nature, & sureable for our condition *q*, a lawful calling *r*, *q* *Pro. 27. 23* & diligence in it: frugality *t*, avoiding unnecessary law suits *u*, & suretyship, or other like engagements *w*, *t* *Joh. 6. 12*. and an endeavour by all just, and *u* *1 Cor. 6. 1*. lawful means, to procure, preserve *w* *Pro. 6. 1*. and further the weal and outward estate of others as well as our own *x*. *x* *Lev. 15*.

Q. 142. What are the sins forbidden- 35.

den in the eighth Commandment? *y* *Jam. 2. 25*
A. The sins forbidden in the eighth *z* *Eph. 4. 28*.
 Commandment, beside the neglect *a* *Pf. 62. 10*
 of the duties required *y*, are these *z*, *b* *1 Tim. 1. 10*
 robbery *a*, man-stealing *b*, & receiving any thing that is stolen *c*, *d* *1 Thes. 4. 6*.
 fraudulent dealing *d*, false weights & measures *e*, removing land marks *f*, injustice and unfaithfulness in contracts between man and man *g*, or in matters of trust *h*: oppression *i*, *10, 12*.
 extortion *k*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures, and depopulation *o*, ingrossing commodities to enhance the price *p*, *25*.
 unlawful callings *q*, and all other unjust or sinful ways of taking, or withholding from our Neighbour *m* *Joh. 15*.
34 n *1 Cor. 6. 6, 7, 8*. *Prov. 3. 29. 30. o* *Isa. 5. 8*.
Mic. 2. 2. p *Prov. 11. 26. q* *Act. 19. 19. 24, 25*.
 what

what belongs to him, or of enriching
 r *Joh. 20. 19* our selves r, covetousness s, inordi-
 s *Lu. 12. 15.* nate prizing and affecting worldly
 t *1 Tim. 5. 3.* goods t, distrustful and distracting
 u *Mat. 6. 25* cares & studies in getting, keeping,
 w *Pf. 73. 3.* & using them u, envying at the prof-
 x *2 Thes. 3. 11* perity of others w, as likewise idle-
 ness x, prodigality, wastful gaming,
Prov. 18. 9. and all other ways wher eby we do
 unduly prejudice our own outward
 y *Prov. 21.* estate y, and defrauding our selves
 17. of the due use and comfort of that
 z *Eccl. 4. 8.* estate which God hath given us z.

Q. 143. Which is the ninth Com-
 mandment?

A. The ninth Commandment is,
 [Thou shalt not bear false witness a-
 a *Ex. 20. 16.* gainst thy neighbour a.]

Q. 144. What are the duties requi-
 b *Zech. 8. 16* red in the ninth Commandment?

A. The duties required in the ninth
 c *3 Joh. v. 12* Commandment are, the preserving
 d *Proj 31. 8.* & promoting of truth between man
 e *Pf. 15. 2.* and man b, & the good name of our
 f *2 Chro. 19.* neighbours as well as our own c: ap-
 g *1 Sam.* pearing, and standing for d, and from
 19. 4, 5. the heart e, sincerely s, freely g, clear-
 h *Joh. 7. 19* ly b, and fully i, speaking the truth
 i *2 Sam. 14.* & only the truth in matters of judg-
 18. 20 ment and justice k, and in all other
 k *Lev. 19. 15* things whatsoever l, a charitable
 l *2 Cor. 1. 17.* esteem

esteem of our neighbours *m* *Heb. 6. 9.*
 desiring, & rejoycing in their good *1 Cor. 13. 6.*
 name *n*, sorrowing for *o*, & covering *n* *Rom. 1. 8.*
 of their infirmities *p*, freely acknow- *2 Cor. 2. 4.*
 ledging their gifts and graces *q*, de- *Prov. 12. 9.*
 fending their innocency *r*, a ready *1 Cor. 1. 4.*
 receiving of a good report *s*, and un- *1 Sam. 12.*
 willingness to admit of an evil re- *14.*
 port concerning them *t*, discouraging *s* *1 Cor. 13. 6.*
 tale-bearers *u*, flatterers *w*, and slan- *Psal. 15. 3.*
 derers *x*, love and care of our own *Prov. 25.*
 good name, and defending it when *23. Pro. 26.*
 need requireth *y*, keeping of lawful *24, 25.*
 promises *z*, studying and practising *Ps 101. 5.*
 of whatsoever things are true, ho- *Pro. 14. 5.*
 nest, lovely, and of good report *a*. *Ps. 1. 4.*

Q. 145. What are the sins forbid- *a Phil. 4. 8.*
 den in the ninth Commandment ?

A. The sins forbidden in the ninth
 Commandment are, all prejudicing
 the truth and the good name of our
 neighbours as well as our own *b*, espe- *1 Sam. 17.*
 cially in publick judicature *c*, giving *28.*
 false evidence *d*, suborning false wit- *Lev. 19. 15*
 nesses *e*, wittingly appearing & plea- *Pro. 19. 5.*
 ding for an evil cause, outfac- *1 Ait. 5. 13.*
 ing over bearing the truth *f*, passing un- *Jer. 9. 3.*
 just sentence *g*, calling evil good, & *1 King.*
 good evil, rewarding the wicked ac- *21. 9. to 14*
 cording to the work of the righteous,
 and the righteous according to the
 work

h Isa. 15. 23. worksof the wicked *h*, forgery *i*, con-
i Ps. 119. 69. cealing the truth, undue silence in
k Lev. 5. 1. a just cause *k*, and holding our peace
l 1 Kin. 5. 6. when iniquity calleth either for a re-
m Isa. 59. 4. proof from our selves, or complaint
n Pr. 19. 1. to others *m*, speaking the truth unsea-
o 1 Sam. 12. sonably *n*, or maliciously to a wrong
9, 10. end *o*, or perverting it to a wrong
p Ps. 56. 6. meaning *p*, or in doubtful and equi-
q Gen. 3. 5. vocal expressions to the prejudice of
r Isa. 59. 3. truth or justice *q*, speaking untruth *r*,
s Lev. 19. 11 lying *s*, slandering *t*, backbiting *u*, de-
t Ps. 50. 20. tracting *w*, tale-bearing *x*, whispe-
u Ps. 15. 3. ring *y*, scoffing *z*, reviling *a*, rash *b*,
w Jam. 4. 11 harsh *c*, & partial censuring *d*, mis-
x Le. 19. 19. construing intentions, words & acti-
y Ro. 1. 29. ons *e*, flattering *f*, vain glorious bo-
z Gen. 21. 6. ingg, thinking or speaking too high-
a 1 Cor. 6. ly or to meanly of our selves or o-
10. thers *h*, denying the gifts and graces
b Mat. 7. 1. of God *i*, aggravating smaller faults *k*,
c Act. 28. 4. hiding, excusing, or extenuating of
d Rom. 2. 1. sins when cal'd to a free confession *l*,
e Neb. 6. 6. unnecessary discovering of infirmi-
f Ps. 12. 2. ties *m*, raising false rumors *n*, recei-
g 2 Tim. 3. 2. ving & countenancing evil reports *o*
h Luk. 18. 9. and stopping our ears against just de-
o Rom. 12. 15. 1 Cor. 4. 4. Act. 12. 22. Exod. 4. 10,
11, 12, 13, 14. *i* Job. 4. 6. *k* Mat. 7. 3, 4, 5. *l* Prov.
28. 13. Gen. 4. 9. *m* Gen. 9. 22. Prov. 25. 9, 10. *n*
Exod. 23. 1. *o* Prov. 29. 12.

fence

fence *p*, evil suspicion *q*, envying *p* *Aet.* 7. 56.
 or grieving at the deserved credit of *q* *1 Cor.* 13. 3.
 any *r*, endeavouring or desiring to *r* *Num.* 11.
 impair it *s*, rejoycing in their dis- 29.
 grace and infamy *t*, scornful con- *Ezra* 4. 11.
 tempt *u*, fond admiration *w*, breach *t* *Jer.* 48. 27
 of lawful promises *x*, neglecting such *w* *Pf.* 35. 15.
 things as are of good report, & pra- *w* *Ju.* v. 15.
 ctising or not avoiding our selves, or *x* *Rom.* 1. 32
 not hindring, what we can in others *y* *1 Sam.* 2. 14
 such things as procure an ill name *z*. *2 Sa.* 12. 13

Q. 146. Which is the tenth Com-
 mandment?

A. The tenth Commandment is,
 [Thou shalt not covet thy neighbours
 house, thou shalt not covet thy neigh-
 bours wife, nor his man servant, nor
 his maid servant, nor his ox nor his ass,
 nor anything that is thy neighbours *a*.] *a* *Ex.* 10. 17

Q. 147. What are the duties requi-
 red in the Tenth Commandment?

A. The duties required in the tenth
 Commandment are, such a full con-
 tentment with our own condition *b*, *b* *Heb.* 13. 5.
 and such a charitable frame of the
 whole soul towards our neighbour, as
 that all our inward motions & affe-
 ctions touching him tend unto, and
 further all that good which is his *c*. *c* *Job.* 31. 29

Q. 148. What are the sins forbidden
 in the tenth Commandment? *Rom.* 12. 15

A. The

A. The sins forbidden in the tenth Commandment are, discontentment with our own estate, envying, and grieving at the good of our neighbours, together with all inordinate motions and affections to any thing that is his g.

d 1 Kin. 11. 4.
e Gal. 5. 26.
f Ps. 112. 9.
g Rom. 7. 7.

Q. 149. Is any man able perfectly to keep the Commandments of God?

A. No man is able either of himself, or by any grace receiv'd in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

b Jam. 3. 2.
c Job. 15. 5.
d Eccl. 7. 20
e Gen. 6. 5.
f Rom. 3. 9.

Q. 150. Are all transgressions of the Law of God equally hainous in themselves and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others.

m Job. 19. 11,

Q. 151. What are those aggravations which make some sins more hainous than others?

n Jer. 2. 8.
o Job. 22. 7.
p 1 Kin. 11. 4.

A. Sins receive their aggravations from the persons offending, if they be of riper age, greater experience, or grace, eminent for profession, gifts, place, office, guides to others.

q 2 Sam. 12. 14.
r Jam. 4. 17.
s Jer. 5. 4, 5.
t 2 Sam. 12. 7, 8, 9.

othersⁿ, and whose example is likely to be followed by others ^w.

From the parties offended ^x, if immediately against God ^y, his attributes ^z, & worship ^a, against Christ ^w and his grace ^b, the holy Spirit ^c, his witness ^d, and working ^e; against superiours men of eminency ^f, & such as we stand especially related & engaged unto ^g, against any of the saints ^h, particularly weak brethren ⁱ, the souls of them or any other ^k and the common good of all or many ^l.

From the nature and quality of the offence ^m, if it be against the express letter of the Law ⁿ, break many Commandments, contain in it many sinso, if not only conceiv'd in the heart, but breaks forth in words and actions ^p, scandalize others ^q, and admit of no reparation ^r, if against means ^s, mercies ^t, judgments ^u, light of nature ^w, conviction of conscience ^x, publick or private admonitions, censures of the Church ^z, civil punishments ^a, and our own prayers ^b.

ⁿ Rom. 2. 17.
^w Gal. 2. 11
^x Mat. 2. 38
39.
^y 1 Sam. 2.
25.
^z Rom. 2. 4.
^a Mal. 1. 8.
^b Heb. 2. 2.
^c Heb. 10. 29
^d Ep. 4. 30.
^e Heb. 6. 4.
^f Jude v. 8.
^g Prov. 30.
17.
^h Zeph. 2. 8.
ⁱ 1 Cor. 12. 8
^k Eze. 13. 9.
^l 1 Thes. 2. 15.
16.
^m Prov. 6.
30, 35.
ⁿ Ezra 5.
10, 11, 12. o Col. 3. 5. 1 Tim. 6. 20. Prov. 5, 8, 9, 10.
^p James 1. 14. Mat. 5. 22. Mic. 2. 1. q Mat. 18. 7.
^r Deut. 22. 22, to 28. s Mat. 11. 21. to 24. t Isa. 1. 3.
^u Amos 4. 8. to 14. w Rom. 1. 16, 17. x Rom. 1. 24.
^y Prov. 29. 1. z Tit. 3 10. a Prov. 27. 22.
ers

b Ps. 78. 24. ers, purposes, promises *b*, vows *c*, co-
c Eccl. 5. 4. venants *d*, & engagements to God or
d Lev. 26. mene, if done deliberately *f*, wilfully *g*
 25. presumptuously *h*, impudently *i*, bo-
e Pro. 2. 17. stingly *k*, maliciously *l*, frequently *m*,
f Ps. 35. 3. obstinately *n*, with delight *o*, continu-
g Jer. 6. 16. ance, or relapsing after repentance.
h Nu. 15. 30 From circumstances *q*, of time, and
i Jer. 3. 3. places; if on the Lords day, or other
k Ps. 52. 1. times of divine worship, or imme-
l 3 Jon. v. 10 diately before *w*, or after these *x*, or
m Num. 14. other helps to prevent or remedy
 22. *n* Zech. miscarriages, if in publick, or in the
 7. 11, 12. presence of others who are thereby
o Isa. 2. 24. likely to be provoked or defiled
p Isa. 57. 17 Q. 152. What doth every sin de-
q Jer 34. 8. serve at the hands of God?
r 2 King. 5. A. Every sin, even the least being
 26. *s* Jer. 7. against the sovereignty *a*, goodness *b*
t 10. *e* Ezek. & holiness of God, and against his
 23. 37, 39. righteous Law: deserveth his wrath
u Isa 58. 3. and curse *e*, both in this life, & that
w 1 Cor. 11. which is to come, & cannot be ex-
 20. 21. piated but by the blood of Christ.
x Jer. 7. 8. Q. 153. What doth God require
y Ez. 9. 13. of us that we may escape his wrath
z 2 Sam. 16. and curse due to us by reason of the
 22. transgression of the Law?
a Jam. 2. 10 *b* Exod. 20. 1, 2. *c* Heb. 1. 13. Lev.
 10. 3. *d* 1. Joh. 3. 14. Rom. 7. 11. *e* Eph. 5. 6. Gal. 3.
 10. *f* Deut. 28. 15. *g* Mat. 25. 41. *h* Heb. 9. 22.

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicated to his Church the benefits of his mediation, are, all his ordinances, especially the word, Sacraments and Prayer: all which are made effectual to the elect for their salvation.

Q. 195. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightning, convincing and humbling sinners, of driving them out of themselves, & drawing them unto Christ, of conforming them to his Image, & subduing them to his will, of strengthening them against temptations and corruptions, of

G building

i Act. 20.

2 1.

Mat. 3. 7, 8.

k Prov. 2. 1.

to 6.

1 Mat. 28.

19, 20.

m Neh. 8. 8.

n 1 Cor. 14.

24, 25.

o Act. 2. 37

4 1.

p 2 Cor. 3. 18

q 2 Cor. 10.

4, 5, 6.

r Mat. 4. 4.

7. 10.

- f* *Act.* 20. 32 building them up in grace *f*, and
t *Rom.* 16. establishing their hearts in holiness
 25. and comfort through faith unto sal-
u *den.* 31. 9. vation *t*.
 11, 12, 13. Q. 156. *Is the word of God to be*
w *Dent.* 17. read by all?
 19. A. Although all are not to be permitted
x *Dent.* 6. 6. to read the word publicly to the
 7, 8, 9. Congregation *u*, yet all sorts of people
y *1 Cor.* 14. are bound to read it apart by
 6, 9, 11, 12, themselves *w*, and with their families
 15, 26. *x*, to which end the holy Scriptures
z *Pf.* 19. 10. are to be translated out of their
a *2 Pet.* 1. Original into vulgar languages *y*.
 19, 20, 21. Q. 157. *How is the word of God*
b *Luk.* 14. to be read?
 25. A. The holy Scriptures are to be read
c *Dent.* 17. with an high and reverent esteem
 19, 20. them *z*, with a firm perswasion that
d *Act.* 17. they are the very word of God *a*,
 11. that he only can enable us to understand
e *Act.* 8. them *b*, with desire to know
 30, 31. believe & obey the will of God
f *Pf.* 1. 2. revealed in them *c*, with diligence
g *2 Chr.* 34. & attention to the matter & sense
 21. of them *e*, with meditation *f*, application
h *Prov.* 3. 5. cation *g*, self-denial *h*, and prayer
Prov. 21. Q. 158. *By whom is the word*
to 17. God to be preached?
 A. The word of God is to be preached
 ed only by such as are sufficient

ly gifted *k*, and also duly approved *k* *1 Tim. 3. 2.*
and called to that office *l*. *6.*

Q. 159. How is the word of God *l* *Jer. 14. 63.*
to be preached by those that are called *m* *Tit. 2. 1. 8.*
thereunto? *n* *Act. 18. 25*

A. They that are called to labour in *o* *2 Tim. 4. 2.*
the ministry of the word, are to *p* *1 Cor. 14. 19*
preach sound doctrine *m*, diligently *q* *1 Cor. 2. 4.*
r, in season & out of season *o*, plainly *r* *Jer. 23. 28*
s, not in the enticing words of mens *s* *Act. 20.*
wisdom, but in demonstration of the *21.*

Spirit and power *q*, faithfully *r*, mak- *t* *Col. 1. 28.*
ing known the whole counsel of *u* *1 Cor. 3. 2.*
Gods, wisely applying themselves to *w* *Act. 8. 25*
the necessities and capacities of the *x* *2 Cor. 5.*
hearers *u*, zealously *w*, with fervent *13, 14.*
love to God *x*, and the souls of the *y* *Col. 4. 12.*
people *y*, sincerely *z*, aiming at his *z* *2 Cor. 7. 17*
glory *a*, and their conversion *b*, edi- *a* *1 Thes. 2.*
fication *c*, and salvation *d*. *4, 5, 6.*

Q. 160. What is required of those *b* *1 Cor. 9.*
that hear the word preached? *19, 20, 21,*

A. It is required of those that hear *22.*
the word preached, that they attend *c* *2 Cor. 12.*
upon it with diligence *e*, preparati- *19.*
on *f*, & prayer *g*, examine what they *d* *1 Tim. 4. 9.*
hear by the Scriptures *h*, receive the *e* *Prov. 8. 3.*
truth with faith *i*, love, meekness, *f* *1 Pet. 2. 1,*
and readiness of mind, as the *2.*

g *Psal. 119*
8. b *Act. 18. 11. i* *Heb. 4. 2.*

n 1Thes.2.13 Word of God *n*, meditate *o*, and
o Luk.9.44 confer of it *p*, hide it in their hearts
p Lu.21.14. *q*, and bring forth the fruit of it
q Prov.2.1. in their lives *r*.

r Luk.6.15. Q. 161. How do the Sacraments be-
 come effectual means of Salvation?

A. The Sacraments become ef-
 fectual means of Salvation, not by
 any power in themselves, or any ver-
 tue derived from the piety & inten-
 tion of him by whom they are admin-
 istred, but only by the working of
 the holy Ghost, and the blessing of
 Christ by whom they are instituted.

1 Pet.3.21 Q. 162. What is a Sacrament?

A. A Sacrament is an holy ordi-
 nance instituted by Christ in his
 Church, to signifie, seal, and exhibi-
 t^t Gen.17.7. tu, unto those that are within the
 10.
 u Rom.4.11 Covenant of Grace *w*, the benefits
 w Rom.15. of his mediation *x*, to strengthen,
 8. and increase their faith, & all other
 x Acts 2. graces *y*, to oblige them to obedi-
 38. ence *z*, to testifie and cherish their
 y Rom.4.11 love and communion one with another
 z Rom.6.3. *a*, and to distinguish them
 4. from those that are without *b*.

a Eph.4.2, Q. 163. What are the parts of a
 3,4,5. Sacrament?

b Eph.2.11 A. The parts of a Sacrament are
 12. two; the one, an outward and sen-
 sible

visible sign, used according to Christs own appointment; the other an inward and spiritual grace, thereby signified c.

c Mat. 3. 11.

1 Pet. 2. 21.

Q. 164. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lords Supper d.

d Mat. 28.

Q. 163. What is Baptism?

19.

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the holy Ghost e, to be a sign and seal of ingrafting into himself f, of remission of sins by his blood g, and regeneration by his Spirit h, of adoption i, and resurrection unto everlasting life k: and whereby the parties baptized are solemnly admitted into the visible Church l, and enter into an open and professed ingagement to be wholly and only the Lords m.

1 Cor. 11.

20, 23.

e Mat. 28.

19.

f Gal. 3. 2.

g Mat. 14.

h Tit. 3. 5.

i Gal. 3. 26.

27.

k 1 Cor. 15.

29.

l 1 Cor. 12.

13.

m Rom. 6. 4.

Q. 166. unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible

- ble Church, & so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect, within the Covenant, and to be baptized o.
- n* *Act. 8. 36,* *37.* *Act. 2. 38.* *o* *Gen. 17. 7, 9.* *Q. 167.* *How is our baptism to be improved by us?*
- 15. 16.* *A.* The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others p.
- p* *Col. 2. 11.* *12.* by serious and thankful consideration of the nature of it, & of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made thereing, by being humbled for our sinful defilements, our falling short of, and walking contrary to the grace of Baptism and our engagements, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament s, by drawing strength from the death and resurrection of Christ
- q* *Rom. 6. 3, 4, 5.* *r* *1 Cor. 1. 11* *12, 13.* *s* *Rom. 6. 2, 3.* *f* *Rom. 4. 11. 2.*

Christ

Christ into whom we are baptized,
for the mortifying of sin, and quick-
ning of grace *t*, and by endeavour- *t Rom. 6. 3,*
ing to live by faith *u*, to have our *4. 5:*
conversation in holiness and right- *u Gal. 3. 26.*
eousness *w*, as those that have there- *27.*
in given up there name to Christ *x*, *w Rom. 6.*
and to walk in brotherly love, as *22.*
being baptized by the same spirit *x Act. 2. 38*
into one body *y*. *y 1 Cor. 12.*

Q. 158. What is the Lords Supper? *13, 25, 26,*

A. The Lords Supper is a Sacrament *27.*
of the New Testament *z*, wherein *z Luk 22.*
by giving and receiving bread and *20.*
wine according to the appointment
of Jesus Christ, his death is shewed
forth: and they that worthily com-
municate, feed upon his body and
blood, to their spiritual nourishment
and growth in grace *a*, have their u- *a Mat. 26.*
nion & communion with him con- *26, 27, 28.*
firmed *b*, testifie and renew their *b 1 Cor. 10. 15*
thankfulness *c*, and ingagement to *c 1 Cor. 11.*
God *d*, and their mutual love, and *24, 25, 26.*
fellowship each with other, as mem- *d 1 Cor. 10.*
bers of the same mystical body *e*. *14, 15, 16.*

Q. 169. How hath Christ appointed
bread & wine to be given and received
in the Sacrament of the Lords Supper? *e 1 Cor. 10.*

A. Christ hath appointed the mini-
sters of his word, in the administrati-

tion of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, & prayer, to take and break the bread, and to give both the bread, & the wine to the Communicants, who are, by the same appointment, to take, & eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them f.

f 1 Cor. 11.

23, 24.

Mat 26. 26

27, 28.

Q. 170. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

g Act. 3. 2.

h Mat. 26.

26, 28.

i 1 Cor. 11.

24, 25. 26,

27, 28, 29.

k 1 Cor. 10.

16.

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lords Supper, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses b, so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal but in a spiritual manner, yet truly & really i, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death k.

Q. 171.

Q. 171. How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it ?

1 Cor. 11. 1 Cor. 13.

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves, of their being in Christ, of their sins, and wants, of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong, of their desires after Christ, and of their new obedience, and by renewing the exercise of these graces, by serious meditation, and fervent prayers.

1 Cor. 5.

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper ?

1 Cor. 13.

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof, and in Gods account, hath it, if he be duely affected with the apprehension of the want of it, & unfeignedly

e Phil. 3.8, nedly desires to be found in Christe,
9. and to depart from iniquity *d* : in
d 2 Tim. 2. which case (because promises are
19. made , and this Sacrament is ap-
pointed, for the relief even of weak
ella. 40. 11, and doubting Christians *e*) he is to
20, 31. bewail his unbelief *f*, and labour to
Mat. 21. 28 have his doubts resolved *g*, and so
f Mat. 9. 22. doing he may and ought to come
g Act. 2. 37. to the Lords Supper , that he may
h Rom. 4. 11. be further strengthened *h*.

*Q. 173. May any who profess the
faith, and desire to come to the Lords
Supper, be kept from it ?*

A. Such as are found to be igno-
rant or scandalous, notwithstanding
their profession of the faith, and de-
fire to come to the Lords Supper,
may and ought to be kept from
that Sacrament by the power which
i 1 Cor. 11. Christ hath left in his Church *i*, un-
27. to the til they receive instruction, and ma-
end. nifest their reformation *k*.

1 Tim. 5. 22 *Q. 174. What is required of them
k 2 Cor. 3. 7.* that receive the Sacrament of the
Lords Supper in the time of the ad-
ministration of it ?

A. It is required of them that receive
the Sacrament of the Lords Supper,
that, during the time of the ad-
ministration of it with all holy re-
verence

verence and attention they wait
upon God in that Ordinance *l*, did *l* Lev. 10.3
ligently observe the Sacramental
Elements and actions *m*, heedfully *m* Exod. 14.
discern the Lords Body *n*, and af- 8.
fectionatly meditate on his death *n* 1 Cor. 11.
and sufferings *o*, and thereby stir up 29
themselves to a vigorous exercise of *o* Luke 12.
their graces *p*, in judging them- 19.
selves *q*, and sorrowing for sin *r*, in *p* 1 Cor. 12.
earnest hungry and thirsting af- 26.
ter Christ *s*, feeding on him by *q* 1 Cor. 1.3
faith *t*, receiving of his fulness *u*, *r* Zech. 1.8.
trusting in his merits *w*, rejoycing 10.
in his love *x*, giving thanks for his *s* Rev. 13.
grace *y*, in renewing of their Cove- 19.
nant with God *z*, and love to all the *t* Job. 6.25.
Saints *a*. *u* Job. 4.16.

Q. 175. What is the duty of Chri- *w* Phil. 3.9.
stians after they have received the Sa- *x* Ps. 63.4,5
crament of the Lords Supper? *y* Ps. 22.26.

A. The duty of Christians after they *z* Jer. 50.5.
have received the Sacrament of the *a* Act. 2.41
Lords Supper, is seriously to consider *b* Ps. 28.7.
how they have behaved themselves *c* Chr. 30.21
therein, and with what success *b*; if to 26.
they find quickning and comfort, to *d* Ps. 36.10.
bless God for it *c*, beg the continu- *e* 1 Cor. 10.
ance of it *d*, watch against relapses *e*, 3,4,5,11.
fulfil their vows *f*, and encourage *f* Ps. 50.14
themselves to a frequent attendance.

on

- g 1 Cor. 11. on that ordinance g, but if they find
25, 26. not present benefit, more exactly to
review their preparation to, & car-
riage at the Sacrament h, in both
h Can. 5. 1. which if they can approve themselves
to 6. to God and their own consciences,
they are to wait for the fruit of it in
i Ps. 125. 1. 2 due time i, but if they see they have
failed in either, they are to be hum-
bled k, and to attend upon it after-
ward with more care & diligence l.
k 2 Cor. 13. Q. 176. wherein do the Sacraments of
18, 19. Baptism and the Lords Supper agree?
l 2 Cor. 7. A. The Sacraments of Baptism and
11. the Lords Supper agree, in that the
m Mat. 28. Author of both is God m, the spiri-
19. tual part of both is Christ and his
n Rom. 6. 3. benefits n, both are seals of the same
4. Covenant o, are to be dispensed by
o Rom. 4. 11. Ministers of the Gospel and by none
p Job. 1. 33. other p, and to be continued in the
Church of Christ untill his second
q Mat. 1. 19. coming q.
Q. 177. wherein do the Sacraments of
Baptism and the Lords Supper differ?
A. The Sacraments of Baptism and
the Lords Supper differ, in that Bap-
tism is to be administred but once
with water to be a sign & seal of our
r Mat. 3. 11. regeneration and ingrafting into
s Gen. 17. 7 Christ, and that even to infants s;
whereas

whereas the Lords Supper is to be
administred often, in the Elements *t* I Cor. I.
of bread and wine, to represent and 23,24,25,
exhibit Christ as spiritual nourish- 26.
ment to the soult, and to confirm *u* I Cor. IO.
our continuance and growth in 16.
him, and that only to such as are *w* I Cor. II.
of years and abilitie to examine 28,29.
themselves *w*. *x* Ps. 62.8.

Q. 178. What is Prayer?

y Joh. 16.23.

A. Prayer is an offering up of *z* Rom. 8.26
our desires unto God *x*, in the name
of Christ *y*, by the help of his spi-
rit *z*, with confession of our sins *a*, *a* Ps. 31.5,6
and thankful acknowledgment of
his mercies *b*. *b* Phil. 4.6.

Q. 179. Are we to pray unto God only?

c I King. 8.

A. God only being able to search the 39.
heart *c*, hear the requests *d*, pardon *d* Ps. 65 2.
the sins *e*, & fulfil the desires of all *f*, *e* Mic. 7.18.
and only to be believed in *g*, and *f* Ps. 145.
worshipped with religious worship 18,19.
b, prayer which is a special part *g* Rom. 10.
thereof *i*, is to be made by all to 11.
him alone *k* and to none other *l*. *h* Mat. 1.10.

Q. 180. What is it to pray in the *i* I Cor. 1.2.
Name of Christ? *k* Ps. 50.15.

A. To pray in the name of Christ *l* Ro. 10.14.
is in obedience to his command, and
in confidence on his promises, to ask *m* Joh. 14.
mercy for his sake *m*, not by bare 14,1.
men-

n *Mat.* 7. 21 mentioning of his Name *n*, but by drawing our encouragement to pray & our boldness, strength, and hope of acceptance in prayer, from Christ

o *Heb.* 4. 14. and his mediation *o*.

15, 16.

Q. 181. *Why are we to pray in the Name of Christ?*

1 *Job.* 5. 13.

14, 15.

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without

p *Job.* 14. 6. a Mediator *p*, and there being none in Heaven or Earth appointed to,

Isa. 49. 2.

q *Job.* 6.

27.

r *Col.* 3. 17.

or fit for that glorious work, but Christ alone *q*, we are to pray in no other name but his only *r*.

Heb. 13. 15

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, & graces which are requisite for the right per-

f *Rom.* 8. 26. formance of that duty *f*.

27.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole Church

Church of Christ, upon Earth *t*, for *t* Eph. 6. 18.
Magistrates *u*, and Ministers *w*, for *u* 2Tim. 3.
ourselves *x*, our brethren, yea our *12*.
enemies *z*, and for all sorts of men *w* Col. 4. 3.
living *a*, or that shall live hereafter *x* Gen. 31.
b, but not for the dead *c*, nor for *11*.
those that are known to have sin- *y* Jam. 16.
ned the sin unto death *d*. *z* Mat. 3. 41

Q. For what things are we to pray? *a* 1Tim. 2. 1,

A. We are to pray for all things *2*.
tending to the glory of God *e*, the *b* Joh. 17.
welfare of the Church *f*, our own *20*.
g, or others good *h*, but not for any *c* Sam. 12.
thing that is unlawful *i*. *d* 1 Joh. 5.

Q. 185. How are we to pray? *16*.

A. We are to pray with an awful *e* Mat. 6. 9.
apprehension of the Majesty of God *f* Ps. 51. 18.
k, and deep sense of our own un- *g* Mat. 7. 11
worthiness, necessities *m*, and sins *n*, *b* Ps. 125. 14
with patience *o*, thankful *p*, and en *i* 1 Joh. 5. 1.
larged hearts *q*, with understand- *k* Eccl. 3. 1.
ing, faith, sincerity, fervency, love *l* Gen. 18. 17
and perseverance, waiting upon *m* Luke 15.
him with humble submission to his *17, 18, 19*.
will. *n* Luke 18.

Q. 186. What rule hath God given *13, 14*.
for our direction in the duty of prayer? *o* Ps. 51. 17.

A. The whole word of God is of *p* Phil. 4. 6.
use to direct us in the duty of pray- *q* 1 Sam. 1.
er: but the special rule of directi- *15*.
on is that form of prayer, which our
Saviour

Saviour Christ taught his Disciples
b Mat. 6. 5. commonly called the Lords Prayer
to 13.

Luk. 1. 1, 2, *er to be used?*

3, 4. *A.* The Lords Prayer is not only
 for direction as a patern according
 to which we are to make other
 prayers, but may also be used as a
 prayer, so that it be done with un-
 derstanding, faith, reverence, and o-
 ther graces necessary to the right
 performance of the duty of prayer.

c Mat. 6. 9.
Luke 11. 2.

Q. 188. *Of how many parts doth
 the Lords prayer consist?*

A. The Lords Prayer consists of
 three parts, a Preface, Petitions, and
 a conclusion.

Q. 189. *What doth the Preface of
 the Lords Prayer teach us?*

A. The Preface of the Lords Prayer,
 [contained in these words, *Our Fa-
 ther which art in Heaven d*] teacheth
 us, when we pray, to draw near to
 God with confidence of his Fatherly
 goodness, and our interest there-
 in *e*, with reverence and all other
 child-like dispositions *f*, Heavenly
 affections *g*, and due apprehensions
 of his sovereign power, majesty, and
 gracious condescension *h*, as also to
 pray with and for others *i*.

d Mat 6. 9.

e Luk. 11.
13.

f Isa. 46. 9.

g Ps. 111. 1.

h Isa. 63. 15.

16.

i Act. 1. 5.

Q.

Q. 190. *What do we pray for in the first Petition?*

A. In the first Petition [which is *Hallowed be thy Name* *k*]acknowledg- *k* *Mat. 6. 9.*
 ing the utter inability & indisposi-
 tion, that is in our selves and all men
 to honour God aright; we pray that *l 2 Cor. 3. 5.*
 God would by his grace inable and
 incline us and others to know, to
 acknowledg and highly to esteem *m Ps. 67. 2.*
 him *m*, his titles *n*, attributes, ordi- *n Ps. 83. 18*
 nances, word *p*, works and whatso- *o Ps. 86. 10.*
 ever he is pleased to make himself *p 2 Thes. 3. 2.*
 known by *q*, and to glorify him in *q Ps. 145.*
 thought, word *r*, and deed *s*, that he *throughout*
 would prevent and remove Atheism *r Ps. 103. 1*
 t, ignorance *n*, idolatry *w*, prophan- *s Ph. 19. 11*
 ness *x*, and whatsoever is dishonou- *t Ps. 67. 1.*
 rable to him *y*, and by his overrul- *u Eph. 1. 17.*
 ing providence direct and dispose *w Ps. 98. 7.*
 of all things to his own glory *x*. *x Ps. 74. 18.*

Q. 191. *What do we pray for in the second Petition?*

A. In the second Petition [which is, *thy kingdom come* *a*.]acknowledg- *z 1 Chron. 20. 6, 10.*
 ing our selves and all mankind to be *a Mat. 6. 10.*
 by nature under the dominion of sin
 and Satan *b*; we pray that the King- *b Eph. 2. 2.*
 dom of sin and Sathan may be de-
 stroyed *c*, the Gospel propagated *c Ps. 58. 1.*
 throughout the world *d*, the Jews *d 2 Thes. 3. 1.*
 called

e Rom. 10. 1 called *d*, the fulness of the Gentiles
f Joh. 17. brought in *f*, the Church furnished
g Mat. 9. 18 with all Gospel officers and ordinan-
h Mal. 3. 1. ces, *g*, purged from corruption *h*, coun-
i i Tim. 2. 1, tenanced & maintained by the civil
2. Magistrate *i*, that the ordinances of
 Christ may be purely dispensed and
 made effectual to the converting of
 those that are yet in their sins, & the
 confirming, comforting and building
 up of those that are already conver-
 ted *k*: that Christ would rule in our
 hearts here, & hasten the time of his
 second coming, & our reigning with
 him for ever *m*, and that he would
 be pleased so to exercise the King-
 dom of his power in all the world,
 as may best conduce to these ends *n*.

k Acts. 4.

29 30.

l Eph. 3. 14.

to 21.

m Rev. 22.

10.

n Isa. 64. 1,

2.

Q. 192. *What do we pray for in
 the third Petition?*

A. In the third Petition [which is,
*Thy will be done on Earth as it is in
 o Mat. 6. 10* Heavens,] acknowledging that by na-
 ture we & all men are not only ut-
 terly unable & unwilling to know &
p Rom. 7. 18 to do the will of God *p*, but prone to
 rebel against his word *q*, to repine &
q Rom 8. 7. murmur against his providence *r*, &
r Exod. 17. 7 wholly inclined to do the will of the
(Eph. 2. 2. flesh, & of the devils, we pray that
 God would by his Spirit take away
 from

from ourselves and others, all blindness, weakness, indisposedness *w*, and *w* *Mat. 26.* perverseness of heart *x*, & by his graces 40, 41. make us able and willing to know, *x* *Jer. 21.* do and submit to his will in all things 18, 19. *y*, with the like humility *z*, cheer-*y* *Pf. 110. 7,* fulness *a*, faithfulness *b*, diligence *c*, 8, 25, 6. zeal *d*, sincerity *e*, and constancy *f*, *z* *Mic. 6. 8.* as the Angels do in Heaven *g*. *a* *Pf. 100. 2.*

Q. 193. What do we pray for in *b* *Isa. 38. 3.* the fourth Petition? *c* *Is. 119. 4,*

A. In the fourth Petition, [which is, *g*. Give us this day our daily bread *h*,] *d* *Rom. 12.* acknowledging that in Adam and by *i*. our sin, we have forfeited our right *e* *Pf. 119.* to all the outward blessings of this 80. life, & deserve to be wholly depri- *f* *Pf. 119.* ved of them by God, and to have *i* 112. them cursed to us in the use of them *g* *Isa. 6. 2.* *i*, and that neither they of themselves *h* *Mat. 6. 11.* are able to sustain us *k*, nor we to *i* *Gen. 2. 17.* merit *l*, or by our own industry to *k* *Deut. 8. 5.* procure them *m*, but prone to de- *l* *Gen. 32.* sire *n*, geto, and use them unlawful- *o*. ly *p*, we pray for our selves and o- *m* *Deut. 8.* thers, that both they & we waiting 17, 18. upon the providence of God, from *n* *Jer. 6. 13.* day to day in the use of lawful *o* *Hos. 2. 7.* means, may of his free gift, and as *p* *Jam. 4. 3.* to his fatherly wisdom shall seem best, enjoy a competent portion of them

- q Gen. 4.* them *q*, and have the same continued
12, 13, 14. and blessed unto us in our holy and
 comfortable use of them *r*, and con-
r 1 Tim. 4. tentment in them *s*, & be kept from
3, 4, 5. all things that are contrary to our
s 1 Tim. 6. temporal support and comfort *t*.
6, 7, 8. **Q.** 194. *What do we pray for in*
t Prov. 30. *the fifth Petition?*
8, 9. **A.** In the fifth Petition [which is
u Mat. 6. 12 *Forgive us our debts as we forgive our*
debtors *u*], acknowledging that we &
 all others are guilty both of original
 and actual sin, & thereby become
 debtors to the justice of God, and
 that neither we, nor any other crea-
 ture can make the least satisfaction
w Rom. 3. 9. forthat debt *w*; we pray for our selves
to 22. & others, that God of his free grace
 would, through the obedience & sa-
 tisfaction of Christ apprehended &
 applied by faith, acquit us both from
x Rom. 3. the guilt and punishment of sin *x*, ac-
24, 25, 26. cept us in his beloved *y*, continue his
y Eph. 1. 5. 7 favour and grace to us *z*, pardon our
 daily failings *a*, & fill us with peace
z 2 Pet. 1. 2. and joy, in giving us daily more and
a Hos. 14. 2 more assurance of forgiveness *b*, which
b Rom. 15. we are the rather emboldned to ask
13. and encouraged to expect when we
 have this Testimony in our selves,
c Luk. 11. 4. that we from the heart forgive o-
 thers their offences *c*.

Q.

Q. 195. What do we pray for in the sixth Petition?

A. In the sixth Petition [which is, And lead us not into temptation, but deliver us from evil] acknowledging that the most wise righteous and gracious God for divers holy and just ends may so order things, that we may be assaulted, and for a time led captive by temptations, that Satan, the world, and the flesh are ready powerfully to draw us aside and insnare us; & that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, & forward to expose our selves unto temptations, but also of our selves unable & unwilling to resist them, to recover out of them and to improve them, and worthy to be left under the power of them; we pray that God would so over-rule the world and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin, or if tempted, that by his spi-

rit

d Mat. 6. 13

e 2 Cor. 3. 2.

31.

f 1 Chr 21. 1.

g Luk. 21. 34

h Jam. 1. 14.

i Gal. 5. 17.

k Mat. 26.

41.

l Mat. 26.

63, 70, 71,

72.

m Rom. 7.

23, 24.

n Ps. 81. 11.

12.

o Job. 17. 15

p Ps. 51. 10.

q 2. Cor. 12;

7, 8.

r 1 Cor. 10. 12,

13.

s Heb. 13.

20, 21.

t Mat. 26.

11.

rit we may be powerfully supported
u Eph. 3. 14, and enabled to stand in that hour of
 15, 16, 17. temptation *u*, or when fallen, raised
w Ps. 51. 12 and again recovered out of it *w*, &
x 1 Pet. 5. have a sanctified use and improve-
 8, 9, 10. ment thereof *x*, that our sanctificati-
y 2 Cor. 13. on & salvation may be perfected *y*,
 7, 9. Satan trodden under our feet *z*, and
z Rom. 16. we fully freed from sin, temptati-
 20. on, and all evil for ever *a*.

a Joh. 17. Q. 196. What doth the conclusion
 1. of the Lords prayer teach us?

b Mat. 6. 13 A. The conclusion of the Lords
c Rom. 15. prayer, [which is, For thine is the
 30. Kingdom, the power and the glory, for
d Dan. 9. 4. ever, Amen *b*,] teacheth us to enforce
 7, 8, 9, 16, our Petitions with arguments *c*,
 17, 18, 19. which are to be taken not from any
e Phil. 4. 6. worthiness in our selves, or in any
f 1 Cbr. 29. other creature, but from God *d*, and
 10. to 13. with our prayers to joyn praises *e*,
g Eph. 3. 20. ascribing to God alone eternal So-
 21. veraignty, omnipotency, and glori-
h 2 Cbr. 20. ous excellency *f*, in regard whereof,
 6. 11. as he is able and willing to help
i 2 Cbr. 14. us *g*, so we by faith are imboldned
 11. to plead with him that he would *h*,
k 1 Cor. 14. and quietly to rely upon him that
 16. he will fulfil our requests *i*, and to
 testifie this our desire and assu-
 rance, we say, Amen.

The



The Shorter

CA TECHISM,

First agreed upon by the
Assembly of Divines at
Westminster.

And now appointed by the
General assembly of the Kirk of
Scotland, to be a part of Uniformity in Religion, between the
Kirks of *Christ*, in the three King-
doms.

Quest. 1.

What is the chief end of Man?
A. Mans chief end is to
glorifie God, and to enjoy him for
ever *b.*

a 1 Cor. 10.

Q. 2. What rule hath God given
to direct us how we may glorifie and
enjoy him?

Rom. 11. 26

Ps. 73. 15.

A. The Word of God (which
is contained in the Scriptures of the
Old and New Testament) is the
only rule to direct us, how we may
glorifie and enjoy him *d.*

to the end.

o 2 Tim. 3.

16.

d 1 Joh. 1.

Q. 3. 3, 4.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God; and what duty God requires of man *c*.

e 2 Tim. 1.

13. & 3. 16.

f Joh 4. 24.

g Joh. 11. 7,

8, 9.

h Ps. 90. 2.

i Jam. 1. 17.

k Ex. 3. 14.

l Ps. 147. 5.

m Rev. 4. 8.

n Rev. 15. 5.

o Ex 54. 6, 7

p Deut. 6. 4.

q 1 Joh. 5. 7.

r Eph. 1. 4.

11.

Q. 4. What is God?

A. God is a spirit *f*, infinite *g*, eternal *h*, and unchangeable, in his being *k*, wisdom *l*, power *m*, holiness *n*, justice, goodness and Truth *o*.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God *p*.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equal in power and glory *q*.

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath fore-ordained what-soever comes to pass *r*.

Q. 8. How doth God execute his Decrees?

A. God executeth his Decrees in the

the works of Creation & Providence.

Q. 9. What is the work of Creation?

A The work of Creation is Gods making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. How did God create man?

A. God created man, male & female after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. What are Gods works of Providence?

A. Gods works of providence are, his most Holy, wise, and powerful preserving, and governing all his creatures and all their actions.

Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God had created Man, he entered into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death.

Q. 13. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were

H created,

Gen. 1. 27.
Heb. 11. 5.

Gen. 1. 26.
27, 28.
Eph. 4. 24.

Psa. 145. 17.
Psa. 104. 24.

Isa. 28. 29.
Heb. 1. 3.
Psa. 103. 9.
Mat. 10. 29, 30, 31.

Gal. 3. 12.
Gen. 2. 17.

a Gen. 3. 6, created, by sinning against God a.
7, 8, 13. Q. 14. *What is sin?*

Eccl. 7. 29. A. Sin is any want of conformi-
ty unto, or transgression of the Law
b 1 Job. 4. 4 of God b.

Q. 15. *What was the sin whereby
our first Parents fell from the estate
wherein they were created?*

A. The sin whereby our first Pa-
rents fell from the estate wherein
they were created, was their eating
c Gen. 3. 6. the forbidden fruit c.

12. Q. 16. *Did all mankind fall in
Adams first transgression?*

A. The Covenant being made
with Adam, not only for himself, but
for his posterity, all mankind de-
scending from him by ordinary ge-
neration, sinned in him, & fell with

d Gen. 2. 16 him in his first transgression d.

17. Q. 17. *Into what estate did the
fall bring mankind?*

1. Cor. 15. A. The fall brought mankind in-
to an estate of sin and misery c.

21, 22. Q. 18. *Wherein consists the sinfulness
of that estate whereinto man fell?*

A. The sinfulness of that estate
whereinto man fell, consists in the
guilt of Adams first sin, the want of
Original righteousness, and the cor-
ruption of his whole nature, which

com

commonly called Original sin, together with all actual transgressions which proceed from it f. *f Rom. 5.18.*

Q. 19. What is the misery of that estate wherinto man fell? *19. Eph. 2.1,2,*

A. All mankind by their fall lost communion with God g, are under g *Gen. 3.8.* his wrath & curse, & so made liable *10, 24.* to all miseries in this life, to death it *h Eph. 2.2,3* self, & to the pains of Hell for ever i. *i La 3.39.*

Q. 20. Did God leave all mankind to perish in the estate of sin and misery? *Mat. 25.41. 46.*

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life k, did k *Eph. 2.4.* enter into a Covenant of grace, to deliver them out of the estate of sin & misery, and to bring them into an estate of Salvation by a Redeemer l. *l Rom. 3.10*

Q. 21. Who is the Redeemer of Gods elect? *21, 22.*

A. The only Redeemer of Gods elect, is the Lord Jesus Christ m, who m *1 Tim. 2.* being the eternal Son of God, be- *3, 6.* came man n, and so was, and conti- *n Joh. 1.14.* nueth to be God & man, in two di- *Gal. 1.4.* stinct natures, & one person for ever. *o Rom. 9.5.*

Q. 22. How did Christ being the Son of God become man? *Heb. 7.24. 25.*

A. Christ the Son of God became man by taking to himself a true bo-

p Heb. 2. 14. *d*yp, and a reasonable soul *q*, being
 16. & 10. 5 conceived by the power of the holy
q Mat. 25. Ghost in the womb of the Virgin Ma-
 38. ry, & born of her *r*, yet without sin.

r Luk. 1. 27 Q. 23. *What Offices doth Christ ex-*
 31, 35. *ecute as our Redeemer?*

p Heb. 4. 15. A. Christ as our redeemer execu-
 & 7. 16. reth the Offices of a Prophet, of a
 Priest, and of a King, both in his e-
t Act. 3. 21 state of humiliation, & exaltation *t*.

22. Q. 24. *How doth Christ execute*
 Heb. 12. 25. *the Office of a Prophet?*

A. Christ executeth the Office of
 a Prophet, in revealing to us by his
 Word, and Spirit, the will of God
u Job. 1. 18. for our salvation *u*.

*J*ob. 15. 15. Q. 25. *How doth Christ execute*
 & 20. 31. *the Office of a Priest?*

A. Christ executeth the Office of
 a Priest, in his once offering up of
 himself a sacrifice to satisfy divine
 justice, and reconcile us to God *x*,
y Heb. 7. 24, and in making continual intercessi-
 25. on for us *y*.

x Act. 15. Q. 26. *How doth Christ execute*
 14, 15, 16. *the Office of a King?*

A. Christ executeth the Office of a
a Isa. 33. 22 King, in subduing us to himself *a*,
b Isa. 32. 2. in ruling *a*, and defending us *b*, and
 3. in restraining and conquering all his
c 1 Cor. 15. and our enemies *c*.
 25.

Q. 27. Wherein did Christs Humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, & Luk. 2. 7. undergoing the miseries of this life, *f* Gal. 4. 4. the wrath of God *g*, and the cursed *f* Heb. 12. 2, death of the Cross *h*, in being buried *i*, and continuing under the *g* Luke 22. power of death for a time *k*. 44.

Q. 28. Wherein consisteth Christs Exaltation?

A. Christs exaltation consisteth in 3. his rising again from the dead on the *k* Acts 1. third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and coming to 4. judge the world at the last day *o*. *m* Mar. 16.

Q. 29. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by *o* Act. 2. 11. the effectual application of it to us *p* Joh. 1. 12, *q*, by his holy Spirit *q*. 13.

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us, the Redemption purchased by Christ *r* Ep. 1. 13, by working faith in us *r*, and therefore *14*. by uniting us to Christ in our Effectual Calling *s*. *1 Cor. 3. 5.*

Q. 21. *What is effectual-calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin & misery *u*, inlightning our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *y*.

26, 27. Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, & the several benefits which in this life do either accompany or flow from them.

16, 20. Q. 33. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*.

25. Q. 34. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, & have a right to all the priviledges of the Sons of God *h*.

18, 19. Q. 35. *What is Sanctification?*

A. Sanctification is the work of Gods

God, free grace *i*, whereby we are *i* 2 Thes. 2.
renewed in the whole man after the *i* 3.
Image of God *k*: and are enabled *k* Eph. 4. 23.
more and more to die unto sin, and *24*.
live unto righteousness *l*. *l* Ro. 6. 4. 5.

Q. 36. What are the benefits which in *Rom. 8. 1.*
this life do accompany or flow from Ju-
stification, adoption & sanctification?

A. The benefits which in this life
do accompany or flow from Justi-
fication, Adoption, and Sanctificati-
on, are, assurance of Gods love, peace
of conscience *m*, joy in the Holy *m* Rom. 5. 5,
Ghost *n*, increase of grace *o*, and per- *25*.
severance therein to the end *p*. *p* Ro. 14. 17.

Q. 37. What benefits do Believers *o* Pro 4. 18.
receive from Christ at death? *p* 1 Joh. 5. 13

A. The Souls of Believers are at *q* Heb. 12.
their death made perfect in holiness *23*.
q, & do immediately pass into glory *Phil. 2. 23*.
r, and their bodies being still united *s* 1 Thes. 4.
to Christ *s*, do rest in their graves *t*, *t* 1sa 57. 11.
till the Resurrection *u*. *u* Joh. 29.

Q. 38. What benefits do Believers re- *26, 27*.
ceive from Christ at the resurrection? *w* 1 Cor. 15.

A. At the resurrection, believers *43*.
being raised up in glory *w*, shall be *x* Mat. 25. 2
openly acknowledged & acquitted *y* 1 Joh. 3. 2.
in the day of judgment *x*, and made *z* 1 Thes. 4.
perfectly blessed in full enjoying of *17, 18*.
God *y*, to all eternity *z*.

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will a.
a Mic 6. 8.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law b.
b Rom. 2. 14, 15.

Q. 41. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments c.
c Deut. 10.

Q. 42. What is the Sum of the Ten Commandments?

A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind: and our neighbour as our selves d.
d Mat 22. 37. to 41.

Q. 43. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in these words, [I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage e.]
e Exod. 49.

Q. 44. What doth the preface to the Ten Commandments teach us? A.

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f. Luke. 1.*

Q. 45. Which is the first Commandment? *74. 7.*

A. The first Commandment is, [Thou shalt have no other Gods before me *g.*] *g Ex. 18. 3.*

Q. 46. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God and our God *h*, and to worship and glorifie him accordingly *i* *h 1 Chr. 18.*

Q. 47. What is forbidden in the first Commandment? *9.*
i Mat. 4. 10.

A. The first Commandment forbiddeth the denying *k*, or not worshipping & glorifying the true God, as God *l*, and our God *m*, and the giving that worship & glory to any other, which is due to him alone *n.* *k Ps. 11. 1.*
l Rom. 1. 21.
m Ps. 81. 10.
n 1. 1.

Q. 48. What are we especially taught by these words [Before me] in the first Commandment? *n Rom. 1. 23.*
25.

A. These words [before me] in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with

oEzek. 8. 5. the sin of having any other God o.
 30 the end. Q. 49. Which is the second Com-
 Pf. 44. 20, mandment?

21.

A. The second Commandment is,
 [Thou shalt not make unto thee any
 graven Image, or any likeness of any
 thing that is in heaven above, or that
 is in the Earth beneath, or that is in
 the water under the Earth; thou shalt
 not bow down thyself to them nor serve
 them: for I the Lord thy God am a jea-
 lous God: visiting the iniquity of the
 Fathers upon the children, unto the
 third and fourth generation of them
 that hate me; and shewing mercy unto
 thousands, of them that love me, and
 keep my Commandments p.]

pExod. 20.
 4, 5, 6.

Q. 50. What is required in the se-
 cond Commandment?

A. The second Commandment
 requireth the receiving, observing,
 and keeping pure and intire all such
 religious worship and ordinances, as
 God hath appointed in his Word q.

qDeut. 32.
 46.

Q. 51. What is forbidden in the
 Mat. 28. 20 second Commandment?

A. 2. 42.

rDeut. 4. 15
 to 19.

f Deut. 12.

31, 32.

A. The second Commandment
 forbiddeth the worshiping of God
 by Images r, or any other way not
 appointed in his word f.

Q. 52. What are the reasons annexed
 to the second Commandment? A.

A. The reasons annexed to the second Commandment, are, Gods Sovereignty over us, his propriety t Ps. 95. 2. in us u, and the zeal he hath to his s, s. own worship w. u Ps. 45. 11.

Q. 53. Which is the third Com- w Exod. 34. mandment? 13, 14.

A. The third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. x.] x Exod. 20

Q. 54. What is required in the 7. third Commandment?

A. The third Commandment requireth the holy and reverent use of Gods Names, Titles, Attributes a, y Mat. 6. 9. Ordinances, Words c, and Works d. z Ps. 38. 4.

Q. 55. What is forbidden in the a Rev. 15. third Commandment? 3, 4.

A. The third Commandment b Mal. 1. 11. forbiddeth all profaning or abusing 14. of any thing whereby God maketh c Ps. 138. 1, himself known e. 2.

Q. 56. What is the reason annex- d Joh 26. ed to the third Commandment? 24.

A. The reason annexed to the third e Mal. 1. 6, Commandment is, that howe ver the 7, 22. & 1. breakers of this Commandment may 2. & 5. 14; escape punishment from men, yet the Lord our God will not suffer them

f 1 Sam. 2. to escape his righteous judgment f.
2. 10 24. Q. 57. Which is the fourth Com-
1 Sam 3. mandment?

13.

A. The fourth Commandment is,
[Remember the Sabbath day to keep it
holy: Six days shalt thou labour and
do all thy work, but the seventh day is
the Sabbath of the Lord thy God; in it
thou shalt not do any work, thou, nor
thy son, nor thy daughter, thy man ser-
vant, nor thy maid servant, nor thy cat-
tel, nor the stranger that is within thy
gates: For in six days the Lord made
Heaven and Earth, the Sea and all
that in them is, and rested the seventh
day; wherefore the Lord blessed the
Sabbath day, and hallowed it g.]

g Exod. 20.
8 to 11.

Q. 58. What is required in the
fourth Commandment?

A. The fourth Commandment re-
quireth the keeping holy to God such
set time as he hath appointed in his
word, expressly one whole day in se-
ven to be a H. Sabbath to himself h.

h Dent. 5.

12, 13, 14.

Q. 59. Which day of the seven hath God
appointed to be the weekly Sabbath?

A. From the beginning of the world
to the Resurrection of Christ, God
appointed the seventh day of the
week to be the weekly Sabbath: &
the first day of the week ever since

to continue to the end of the world,
which is the Christian Sabbath i. *i Gen. 7. 2. 3*

Q. 60. How is the Sabbath to be sanctified? *Acts. 20. 1.*

A. The Sabbath is to be sanctified
by an holy resting all that day k, e- *k Exod. 22*
ven from such worldly employments *8, 10.*
and recreations as are lawful on o-
ther days l, and spending the whole *l Neh. 13.*
time in the publick and private ex- *15. to 22.*
ercises of Gods worship m, except *m Luke. 4.*
so much as is to be taken up in the *16.*
works of necessity and mercy n. *n Mat. 13. 1.*

Q. 61. What is forbidden in the fourth Commandment? *to 13.*

A. The fourth Commandment for-
biddeth the omission or careless per-
formance of the duties required o, & *o Ezek. 22.*
the prophaning the day by idleness p *26.*
or doing that which is in it self sin- *p Act. 20.*
ful q, or by unnecessary thoughts *7, 9.*
words, or works, about worldly im- *q Ezek. 2.*
ployments or recreations r. *38.*

Q. 62. What are the reasons annexed to the fourth Commandment? *r Jer. 17.*

A. The reasons annexed to the
fourth Commandment are, Gods al-
lowing us six days of the week for
our own employments s, his chal- *s Exod. 20.*
lenging a special propriety in the *9.*
seventh; his own example, and his
blessing

t *Exod.* 29. blessing the Sabbath day t.

11.

Q. 63. Which is the fifth Commandment?

A. The fifth Commandment is,
[Honour thy father & thy mother that
thy day may be long upon the Land

u *Exod.* 20. which the Lord thy God giveth thee u.]

12.

Q. 64. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as Superiours w, Inferiours x, or Equals y.

w *Eph.* 5. 21

x *1 Pet.* 2.

17.

y *Rom.* 10.

12.

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglect of, or doing any thing against the honour & duty which belongeth to every one in their several places and relations z.

z *Mat.* 15.

4, 5, 6.

Ezek. 34. 2,

3, 4.

Q. 66. What is the reason annexed to the fifth Commandment?

A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment a.

a *Deut.* 5.

16.

Q. 67. Which is the sixth Commandment?

4.

A. The sixth Commandment is

[Thou shalt not kill b.]

b Exod. 20.

Q. 68. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life c, and the life of others d.

c Ep. 5. 2 8.

Q. 69. What is forbidden in the sixth Commandment?

d 1 Kin. 18.

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: or whatsoever tendereth thereunto e.

e Act. 16.

Q. 70. Which is the seventh Commandment?

28.

Gen. 9. 6.

A. The seventh Commandment is,

[Thou shalt not Commit Adultery f.]

f Exod. 20.

Q. 71. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity in heart, speech and behaviour g.

g 1 Cor. 7. 2.

Q. 72. What is forbidden in the seventh Commandment?

3, 5, 35, 36.

Col. 4. 6.

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions h.

h Math. 15.

Q. 73. Which is the eighth Commandment?

19.

A.

A. The eighth Commandment is,
i Ex. 20. 15 [Thou shalt not steal i.]

Q. 74. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves and others *k*.

k Gen. 20. 30.

1 Tim. 5. 8.

Q. 75. What is forbidden in the eighth Commandment?

l Prov. 23. 20, 21. & 28. 19.

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate *l*.

m Ex. 20. 16.

Q. 76. Which is the ninth Commandment?

A. The ninth Commandment is, [thou shalt not bear false witness against thy neighbour *m*.]

n Zach. 8. 16.

o Joh. 3. 11. p Prov. 14. 3, 25.

Q. 77. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, especially in witness bearing *p*.

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial

to

to truth, or injurious to our own, or
our neighbours good name q.

q 1 Sam. 17

Q 79. Which is the tenth Com-
mandment?

28.

Pf. 15. 3.

A. The tenth Commandment is,
[Thou shalt not covet thy neighbours
house, thou shalt not covet thy neigh-
bours wife, nor his manservant, nor his
maid servant, nor his Ox, nor his Ass,
nor any thing that is thy neighbours.]

Exod. 10.

Q 80. What is required in the
tenth Commandment?

17.

A. The tenth Commandment re-
quireth full contentment with our
own condition, with a right and
charitable frame of spirit toward
our neighbour and all that is his t.

Heb. 13. 5

Q 81. What is forbidden in the
tenth Commandment?

Job. 13. 29

Rom. 11. 15

A. The Tenth Commandment for-
biddeth all discontentment withour
own estate u, envying or grieving at
the good of our neighbour w, & all
inordinate motions and affections,
to any thing that is his x.

1 King.

21. 4.

w Gal. 5.

26.

Q 82. Is any man able perfectly
to keep the Commandments of God?

x Rom. 7. 7,

8. & 13. 9.

A. No meeer man since the fall, is
able in this life, perfectly to keep the
Commandments of God y, but doth
daily break them in thought, word,
and deed z.

y Gen. 5. 6.

z 6. 21.

Q.

Q. 83. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravation, are more hainous in the sight of God than others a.

a Ezek 8.6

13.15.

1 Joh 5.15.

Q. 84. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come b.

b Eph. 5.6.

Gal. 3.10.

Mat. 23.41

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life c, with the diligent use of all the outward means, whereby Christ Communicateth to us the benefits of Redemption d.

c Act. 20.

21.

d Prov. 2.1. to 6.

Isa 55.3.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel f.

e Heb. 10.

39.

f Joh 1.12.

Phil. 3.9.

g Act. 11.

18.

h Act. 2.37.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace g, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ

Christ i, doth with grief and hatred i Joel. 2. 12
of his sin, turn from it unto God k: k Jer. 11.
with full purpose of, and endeavour 18, 19.
after, new obedience l. l 2 Cor. 7. 11.

Q. 88. What are the outward
means, whereby Christ communicateth
to us the benefits of Redemption?

A. The outward and ordinary
means whereby Christ communica-
teth to us the benefits of Redemp-
tion, are his Ordinances, especially
the Word, Sacrament, and Prayer ;
all which are made effectual to the
Elect, for salvation m.

m Mat. 28.

Q. 89. How is the word made ef-
fectual to Salvation?

19, 20.

Act. 2. 42,

46, 47.

A. The Spirit of God maketh the
Reading, but especially the Preach-
ing of the Word, an effectual means
of convincing and converting sin-
ners, and of building them up in
holiness, and comfort through faith
unto salvation n.

n Neh. 8. 8.

Q. 90. How is the word to be read
and heard, that it may become effect-
ual to Salvation ?

1 Cor 14.

24, 25.

o Pro. 8. 34.

A. That the word may become ef-
fectual to salvation, we must attend

p 1. Pet. 2.

1, 2.

thereunto with diligence o, prepara-
tion p, and prayer q, receive it with

q Ps. 119.

18.

faith and love r, lay it up in our
hearts

r Heb. 4. 1.

Isa. 19. 11. hearts, & practice it in our lives.

Luk. 8. 15. Q. 91. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

1 Pet. 3. 11. Q. 92. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applyed to believers.

x Gen. 17.

7, 10.

1 Cor. 11. 23,

26.

y Mat. 28.

19.

z Mat. 26.

26, 27, 28.

a Mat. 28.

19.

b Rom. 6. 4.

Gal. 3. 27.

Q. 93. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are, Baptism, and the Lords Supper.

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Q.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him *c*, but the infants of such as are members of the visible Church are to be baptized *d*.

c Act. 8. 36
37. & 2. 38
d Act. 2. 38.

Q. 96. What is the Lords Supper?

39.
1 Cor. 7. 14.

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth: and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace *e*.

e 1 Cor. 11.
23. to 36.
& 10. 16.

Q. 97. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords Body *f*, of their faith to feed upon him *g*, of their repentance *h*, love, and new obedience, lest coming unworthily, they eat and drink

f 1 Cor. 11.
28, 29.
g 2 Cor. 13. 5.
h 1 Cor. 11.
31.

l 1 Cor. 11. drink judgment to themselves l:
26, 29.

Q. 28. *What is Prayer?*

A. Prayer is an offering up of our
m Ps. 62. 8. desires unto God m, for things a-
n 1 Joh. 5. greeable to his will n, in the Name
11. of Christ o, with confession of our
o Joh. 15. sins p, and thankful acknowledg-
23. ment of his mercies q.

p Ps. 31. 5, Q. 99. *What rule hath God gi-*
9. *ven for our direction in Prayer?*

A. The whole word of God is ef-
Dan. 9. 4. fect use to direct us in prayer r: but the
n Phil. 4. 6. special rule of direction, is that form
r 1 Joh. 5. 14 of Prayer, which Christ taught his
Disciples, commonly called, The
s Mat. 6. 9. Lords Prayer.

to 12. Q. 110. *What doth the Preface of*
the Lords Prayer teach us?

A. The preface of the Lords Prayer,
er, which is, [Our Father which art
t Mat. 6. 9. in Heaven t,] teacheth us to draw
near to God, with all holy reverence,
and confidence, as Children to a Fa-
n Rom. 8. 18. ther, able and ready to help us n;
Luk. 11. 13. and that we should pray with and
w Act. 12. for others w.

15. Q. 101. *What do we pray for in*
1 Tim. 2. 2. *the first Petition?*

A. In the first Petition, which is,
x Mat. 6. 9. [Hallowed be thy Name x] we pray
that God would enable us & others

to glorifie him in all that whereby
he maketh himself known y, and y Ps.67.2,
that he would dis, ose all things to 3.
his own glory z. z Psal.83.

Q. 102. *What do we pray for in throughout.
the second Petition?*

A. In the second Petition, which
is, [Thy Kingdom come a,] we pray a Mat 6.
that Satans Kingdom may be de- 10.
stroyed b, and that the Kingdom of b Ps.68.1,
Grace may be advanced c, our selves 18.
and others brought into it, and kept c Rev.12.
in it d, and that the Kingdom of 10,11.
Glory may be hastned e. d 2Thes.3.

Q. 103. *What do we pray for in 1.
the third Petition?* e Rev.22.

A. In the third Petition, which is, 20.
[Thy will be done in Earth as it is in
Heaven f,] we pray that God by his f Mat.6.12.
grace would make us able and wil-
ling to know, obey, and submit to
his will in all things g, as the An- g Ps.67. -
gels do in Heaven b. throughout.

Q. 104. *What do we pray for in b Ps.103.
the fourth Petition?* 20,21.

A. In the fourth Petition, which
is, [Give us this day our daily bread i,] i Mat.6.11
we pray, that of Gods free gift we
may receive a competent portion
of the good things of this life, and k Prov.30.
enjoy his blessing with them k. 8,9.

Q.

Q. 105. *What* the fifth Petition? *and* *we* pray for in

A. In the fifth Petition, which is, *[And forgive us our debts as we forgive our debtors,]* we pray that God for Christ's sake would freely pardon all our sins *m*: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

1 Mat. 6.

12.

m Ps. 51. 1.

2, 7, 9.

Dan. 9. 17,

18, 19.

n Luke 11.

4.

Mat. 18. 35

o Mat. 6. 13

p Mat. 26.

41.

q 2 Cor. 12.

8.

Q. 106. *What* do we pray for in the sixth Petition?

A. In the sixth Petition, which is, *[And lead us not into temptation, but deliver us from evil o,]* we pray that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

Q. 107. *What* doth the conclusion of the Lords Prayer teach us?

A. The Conclusion of the Lords Prayer, which is, *[For thine is the Kingdom, and the power, and the glory, for ever, Amen r,]* teacheth us to take our encouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing Kingdom, power and glory to him *t*, and in testimony of our desire and assurance to be heard, we say, *Amen u*.

r Mat. 6. 13.

s Dan. 9. 4,

7, 8, 9, 16,

17, 18, 19.

t 1 Chr. 29.

u 1 Cor. 14.

16.



THE TEN COMMANDMENTS.

Exod. 20.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth, thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, which keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy man-servant, nor thy maid-servant, nor thy Cattel, nor the stran-

gers

ger that is within thy gates : For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

XI. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor any thing that is thy neighbours.

THE LORDS PRAYER.

Math. 6.

Our Father which art in Heaven. Hallowed be thy Name : Thy Kingdom come : Thy will be done on Earth, as it is in Heaven, Give us this day our daily bread : And forgive us our debts, as we forgive our debtors ; And lead us not into temptation, but deliver us from evil : For thine is the Kingdom, and the power, and the glory for ever ; Amen.

THE

THE CREED:

I Believe in God the Father
 Almighty, maker of Heaven
 and Earth: and in Jesus Christ
 his only Son our Lord, which
 was conceived by the holy Ghost,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, dead and buried:
 He descended into Hell*: the
 third day he rose again from
 the dead, he ascended into Hea-
 ven, and sitteth on the right
 hand of God the Father Al-
 mighty, from thence he shall
 come to judge the quick and the
 dead: I believe in the Holy
 Ghost, the Holy Catholick
 Church, the Communion of
 Saints, the forgiveness of sins,
 the Resurrection of the Body,
 and the life everlasting. Amen.

*i.e. Conti-
 nued in the
 state of the
 dead, and
 under the
 power of
 death till the
 third day.

SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end, the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called *the Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

THE

THE
S U M M E
OF SAVING
KNOWLEDGE,

With the
Practical use thereof.

John 6. 37.

*All that the Father giveth me, shall come
to me : and him that cometh to me, I
will in no wise cast out.*

EDINBURGH,

Printed by George Swintoun, and Thomas
Brown, and are to be sould by James
Glen, and David Trench. 1671.

THE

OF

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A brief Sum of
Christian Doctrine,

Contained
In Holy Scriptures, and holden forth in
the Confession of Faith & Catechism.

Agreed upon by the Assembly of Divines at
Westminster, and received by the General
Assembly of the Kirk of Scotland.

The sum of Saving knowledge may be taken up in
these four heads. 1. The woful condition wher-
in all men are by nature, through breaking of
the Covenant of Works. 2. The Remedy provided
for the Elect in Jesus Christ, by the Covenant of
Grace. 3. The means appointed to make them
partakers of this Covenant. 4. The blessings
which are effectually conveyed unto the Elect
by these means. Which four heads are set down in
each of them in some few Propositions.

HEAD I. Our woful condition by
nature, through breaking the Cove-
nant of Works. *Hos. 13 9. O Israel,*
thou hast destroyed thy self.

THe Almighty and Eternal God the Fa-
ther, the Son, and the Holy Ghost, three
distinct persons, in one and the same undivided
God-head, equally infinite in all perfections;
did before time most wisely decree for his own
glory, whatsoever cometh to pass in time, and

doth most holily, and infallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six days made all things of nothing very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam* and *Eve*, the root of mankind, both upright and able to keep the Law written in their heart. Which Law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a Covenant or Contract with them, and their posterity in them to give them eternal life upon condition of perfect personal obedience, withal threatening death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men are subject to the change of their own free-will as experience proveth (God having reserved to himself the incommunicable property of being naturally unchangeable) For many Angels of their own accord fell by sin from their first estate and became Devils our first Parents being inticed by Satan, one of these Devils speaking in a serpent, did break the Covenant of Works in eating the forbidden Fruit, whereby they and their posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternal death, but also lost all ability to please God; yea did become by nature enemies

all h... to God and to all spiritual good, and en-
clined only to evil continually. This is our
original sin, the bitter root of all our actual
transgressions in thought, word, and deed.
HE A D II. The remedy provided in
Jesus Christ for the Elect by the Co-
venant of Grace; *Hos. 13. 9. O Is-
rael, thou hast destroyed thy self, but
in me is thine help.*

Albeit man, having brought himself into
this woful condition be neither able to
help himself, nor willing to be helped by God
out of it, but rather inclined to ly still un-
able of it, till he perith: yet God for the glory
of his rich Grace, hath revealed in his Word
a way to save sinners; to wit, by faith in Jesus
Christ the Eternal Son of God, by vertue of
and according to, the tenor of the Covenant of
Redemption, made and agreed upon between
God the Father and God the Son, in the coun-
sel of the Trinity before the World began.

II. The sum of the Covenant of Redempti-
on is this, God having freely chosen unto life, a
certain number of lost mankind, for the glory
of his rich Grace did give them before the
world began, unto God the Son appointed Re-
deemer, that upon condition he would humble
himself so far as to assume the humane nature
of a soul and body, unto personal union with
his Divine Nature, and submit himself to the

Law as surety for them; and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the curied death of the Cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulness of time came into the World, was borne of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransome on the Cross: but by vertue of the foresaid bargain made before the World began, he is in all ages since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the elect: and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himself, which Covenant he makes over to every believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a Prophet, to reveal all saving knowledge to his people, and to perswade them to believe and love the same. Made a Priest, to offer up him-
self

self a sacrifice once for them all, and to inter-
ceed continually with the Father for making
their persons and services acceptable to him.
And made a *King*, to subdue them to himself,
to feed and rule them by his own appointed
Ordinances, and to defend them from their
enemies.

H E A D 3. The outward means ap-
pointed to make the Elect partakers
of this Covenant, and all the rest that
are called to be inexcusable, *Mat.*
22. 14. Many are called.

THe outward means and ordinances for
making men partakers of the Covenant
of Grace are so wisely dispensed, as the Elect
shall be infallibly converted and saved by
them, and the Reprobate among whom they
are not, be justly stumbled. The means are
specially these four. 1. The Word of God.
2. The Sacraments. 3. Kirk Government.
4. Prayer. In the Word of God preached by
sent Messengers, the Lord makes offer of Grace
to all sinners upon condition of faith in Jesus
Christ, and whosoever do confess their sin,
accept of Christ offered, and submit them-
selves to his Ordinances, he will have both
them and their children received into the ho-
nour and privileges of the Covenant of
Grace. By the Sacraments God will have the
Cove-

t Covenant sealed for confirming the bargain, on
he foresaid condition. By *Kirk Government*
he will have them hedge in, and help fore-
ward into the keeping of the Covenant. And
by *Prayer*, he will have his own glorious Grace
promised in the Covenant, to be daily drawn
forth, acknowledged and imployed. All which
means are followed either really, or in profes-
sion only, according to the quality of the Co-
venanters, as they are true or counterfeit be-
lievers.

II. The Covenant of Grace set down in the
Old Testament before Christ came, and in the
New since he came, is one and the same in sub-
stance, albeit different in outward administra-
tion: for the Covenant in the Old Testament,
being sealed with the Sacraments of Circumcisi-
on and the Paschal Lamb, did set forth Christs
death to come, and the benefits purchased
thereby, under the shadow of bloody sacrific-
es and sundry ceremonies: but since Christ
came, the Covenant, being sealed by the Sacra-
ments of Baptism, and the Lords Supper, do
clearly hold forth Christ already crucified be-
fore our eyes, victorious over death, and the
grave, and gloriously ruling Heaven, and Earth
for the good of his own people.

THE HEAD

HEAD IV. The blessings which are
effectually conveyed by these means
to the Lords Elect or chosen one,
*Mat. 22. 24. Many are called, but
few are chosen.*

BY these outward Ordinances, as our Lord
makes the Reprobate inexcusable so, in
the power of his Spirit, he applies unto the
Elect effectually, all saving graces purchased to
them, in the Covenant of Redemption, and
maketh a change in their persons. In particular,
1. He doth convert or regenerate them, by
giving spiritual life to them, in opening their
understandings, renewing their wills, affections
and faculties, for giving spiritual obedience to
his commands. 2. He gives unto them *saving
Faith* by making them in the sense of deserved
condemnation, to give their consent heartily
to the Covenant of Grace, and to embrace
Christ Jesus unfained. 3. He gives them *Re-
pentance*, by making them, with Godly sorrow
in the hatred of sin, and love of Righteousness:
turn from all iniquity to the service of God,
and, 4. He *Sanctifies* them, by making them go
on and persevere in faith, and spiritual obedi-
ence of the Law of God, manifested by fruit-
fulness in all duties, and doing good works, as
God offereth occasion.

II. Together with this inward change of
their Persons, God changes also their state: for

so soon as they are brought by Faith into the Covenant of Grace, 1. He *Justifies* them, by imputing unto them, that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the Cross Christ gave unto Justice in their name. 2. He *Reconciles* them, and makes them friends to God, who were before enemies to God. 3. He *Adopts* them that they should be no more children of Satan, but children of God, enriched with all spiritual priviledges of his Sons: And last of all, after their warfare in this life is ended, he perfects the holiness and blessedness, first of their souls at their death, and then both of their souls and their bodys, being joyfully joyned together again, in the Resurrection, at the day of his Glorious coming to Judgment, when all the wicked shall be sent away to Hell, with Satan whom they have served; but Christs own chosen and redeemed ones, true Believers, Students of holiness, shall remain with himself for ever, in the state of *Glorification*.

THE

The practical use of

Saving Knowledge,

Contained in Scripture, and holden
forth briefly in the foresaid *Confessions*
of Faith and Catechisms.

THe chief general use of Christian Doctrine
is, to convince a man of sin, and of Right-
eousness, and of Judgment, *John* 16. 8. Part-
ly by the Law or Covenant of Works, that he
may be humbled and become penitent, and
partly by the Gospel or Covenant of Grace,
that he may become an unfained believer in Je-
sus Christ, and be strengthened in his faith by
good fruits, and so be saved.

The sum of the Covenant of Works, or of the
Law, is this, *If thou do all that is commanded, and
not fail in any point, thou shalt be saved: But if
thou fail, thou shalt die. Rom. 10. 5. Gal. 3. 10,*
12.

The sum of the Gospel or Covenant of grace
and Reconciliation is this, *If thou flee from de-
served wrath, to the true Redeemer Jesus Christ,*
(who is able to save to the uttermost all that
come to God, through him) *thou shalt not pe-*

risht

rish but have eternal life, *Rom. 10. 8. 9, 11.*

For convincing a man of sin, of Righteousness, and of Judgment by the Law, or Covenant of Works let these Scriptures among many more be made use of.

1. For convincing a man of sin by the Law: consider, *Jer. 17. 9, 10.*

The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings:

Here the Lord teacheth these two things.

1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections and all the powers of the soul, as they are corrupted and defiled with original sin: the mind being not only ignorant and incapable of saving truth; but also full of error and enmity against God, and the will and affections being obstinately disobedient unto all Gods directions, and bent toward that only which is evil. *The heart, saith he, is deceitful above all things, and desperately wicked; yea, and unsearchably wicked: so that no man can know it, and Gen. 6. 5. Every imagination of the thoughts of mans heart is only evil continually (saith the Lord) whose testimony we must trust in this and all other matters: and experience also may teach us, that till God make us deny our selves, we never*

11. never look to God in any thing. but fleshly
self interest alone doth rule us and move all the
wheels of our actions.

2. That the Lord bringeth our original sin
or wicked inclination, withal the actual fruits
hereof, unto reckoning before his Judgment
seat, for he searcheth the heart and tryeth the
reins, to give every man according to his ways,
and according to the fruit of his doings.

Hence let every man reason thus :

What God and my guilty conscience beareth
witness of, I am convinced that it is true.

But God and my guilty conscience beareth
witness, that my heart is deceitful above all
things, and desperately wicked ; and that all
the imaginations of my heart, by nature, are
only evil continually.

Therefore I am convinced that th's is true.

Thus a man may be convinced of sin by the
Law.

For convincing a man of righteousness
by the Law, consider, *Gal. 3. 10.*

A S many as are of the works of the Law, are
under the curse : for it is written, Cursed is
every one that continueth not in all things which are
written in the Book of the Law to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulness,
the impossibility of any mans being justified
by the works of the Law is so certain, that
whoso-

whoſoever do ſeek Juſtification by the work
of the Law, are liable to the curſe of God, for
breaking of the Law; for, *as many as are of the
works of the Law are under the curſe*, ſaith he.

2. That unto the perfect fulfilling of the
Law, the keeping of one or two of the pre-
cepts, or doing of ſome, or of all duties (if
were poſſible) for a time is not ſufficient; for
the Law requireth, that *a man continue in
things which are written in the Book of the Law,
to do them.*

3. That becauſe no man can come up to the
perfection every man by nature is under the
curſe; for the Law ſaith *Cursed is every one that
continueth not in all things, which are written
in the Book of the Law, to do them.*

Now to be under the curſe, comprehendeth
all the diſpleaſure of God, with the danger of
the breaking forth more and more of his wrath
upon ſoul and body, both in this life and after
death perpetually, if grace do not prevent the
full execution thereof.

Hence let every man reaſon thus:

Whoſoever, according to the Covenant of
Works is liable to the curſe of God, for break-
ing the Law, times and ways out of number
cannot be juſtified or find righteouſneſs by the
works of the Law.

But I (may every man ſay) according to the
Covenant of Works, am liable to the curſe of
God, for breaking the Law, times and ways out
of number.

There

Therefore I cannot be justified, or have
righteousness by the works of the Law.
Thus may a man be convinced of righteouf-
ness, that it is not to be had by his own works
by the Law.

**For convincing a man of Judgment
by the Law: consider, 2 Thes. 1.7.**

The Lord shall be revealed from Heaven
with his mighty Angels, *ver. 8.* In flaming
fire taking vengeance on them that know not
God, and that obey not the Gospel of our Lord
Jesus Christ. *ver. 9.* Who shall be punished with
everlasting destruction from the presence of the
Lord, and from the glory of his power. *ver. 10.*
When he shall come to be glorified in his saints,
and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus,
who now offers to be Mediator for them who
believe in him, shall at the last day, come armed
with flaming fire, to judge, condemn and de-
stroy all them who have not believed God,
have not received the offer of grace made in
the Gospel, nor obeyed the Doctrine thereof;
but remain in their natural estate under the
Law or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath fore-warn-
ed me shall be done, at the last day, I am sure
of just judgement.

But the righteous Judge hath fore-warned
me, that if I do not believe God in time, and
obey

obey the Doctrine of the Gospel, I shall be
excluded from his presence and his glory, at the
last day, and be tormented in soul and body for
ever.

Therefore I am convinced that this is
Judgement.

And I have reason to thank God heartily
who hath forewarned me to flee from the wrath
which is to come.

Thus every man may be, by the Law or Coven-
ant of Works, convinced of judgment, if
he shall continue under the Covenant of
Works, or shall not obey the Gospel of our
Lord Jesus.

For convincing a man of sin, righteousness,
and judgment by the Gospel.

AS for convincing a man of sin, and right-
eousness, and judgment by the Gospel
or Covenant of grace, he must understand
three things. 1. That not believing in Jesus
Christ, or refusing of the Covenant of Grace
offered in him, is a greater and more danger-
ous sin, then all other sins against the Law,
because the hearers of the Gospel, not believ-
ing in Christ, do reject Gods mercy in Christ,
the only way of freedom from sin and wrath,
and will not yield to be reconciled to God.
Next, he must understand that perfect remis-
sion of sin and true righteousness is to be had on-
ly by faith in Jesus; because God requireth no
other

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for ever.

other conditions but Faith. and testifies from
heaven that he is well pleased to justifie sinners
upon this condition. 3. He must understand
that, upon righteousness received by faith,
Judgment shall follow on the one hand, to the
destroying of the works of the Devil in the
believer, and to the perfecting of the work of
sanctification in him, with power: and that
upon refusing to take righteousness by Faith in
Jesus Christ, Judgment shall follow on the o-
ther hand, to the condemnation of the misbe-
liever, and destroying of him with Satan and
his servants for ever.

For this end let these passages of Scripture,
among many others, serve to make the great-
ness of the sin of not believing in Christ appear,
and to make the greatness of the sin of refusing
the Covenant of Grace, offered to us, in
the offering of Christ unto us, let the fair offer
of Grace be looked upon as it is made, *Isa. 55.*
Jesu. Incline your ear and come unto me (saith the
Grace Lord) hear, and your soul shall live, and I will
make an everlasting Covenant with you, even
the sure mercies of *David*. That is, if ye will
believe me, and be reconciled to me, I will by
Christ Covenant, give unto you Christ, and all Ya-
rahaing graces in him; repeated, *Acts 13. 24.*
God. Again consider that this general offer in
substance is equivalent to a special offer made
to every one in particular, as appeareth by
the Apostles making use of it, *Acts 16. 13.*
other believe on the Lord Jesus Christ, and thou
thalt

shalt be saved and thy house. The reason
which offer is given *J h. 3. 16.* For God so loved
the World, that he gave his only begotten Son, that
whosoever believeth in him, should not perish, but
have everlasting life. Seeing then this great
salvation is offered in the Lord Jesus, who soe-
ver believe not in him, but look for happiness
some other way, what doth he else, but observ-
ing vanities, and forsake his own mercy which
he might have had in Christ? *John 2. 8.*
What doth he else but blaspheme God in his
heart? as it is said, *1 John 5. 10.* He that be-
lieveth not God, hath made him a liar, because he
believeth not the record that God gave of his Son;
and this is the record, that God hath given to us eter-
nall life, and this life is in his Son; and that no sin
against the Law is like unto this sin, Christ tes-
tifies, *John 15. 22.* If I had not come and spoken
to them, they had not had sin; but now they have
no cloak for their sin. This may convince a
man of the greatness of this sin of not believ-
ing in Christ.

For convincing a man of righteousness
to be had only by faith in Christ
consider how, *Rom. 10. 3, 4.*

IT Is said, that the Jews being ignorant of
Gods righteousness, and going about to establish
their own righteousness, have not submitted them-
selves unto the righteousness of God, (and so
they perished) for Christ is the end of the Law
for

ason of righteousness to every one that believeth: and
its 13. 34. By Christ Jesus all that believe, are
justified from all things, from which ye could not be
justified by the Law of Moses: and 1 John 1. 7.
The blood of Jesus Christ his Son, cleanseth us from
sin.

For convincing a man of judgement, if a
man imbrace this righteousness: consider,
John 3. 8. For this purpose the Son of God was
manifested that he might destroy the works of the
evil. and Heb. 9. 14. How much more shall the
blood of Christ, who through the eternal Spirit, of-
fered himself without spot to God, purge your consci-
ence from dead works to serve the living God.

But if a man imbrace not this righteousness,
condemnation is pronounced, John 3. 18. He that be-
lieveth not is condemned already; because he hath
not believed in the Name of the only begotten Son of
God. And this is the condemnation, that light is
come into the world, and men love darkness rather
than light.

Hence let the penitent desiring to believe,
reason thus:

What doth suffice to convince all the Elect
the world of the greatness of the sin of not
believing in Christ, or refusing to flee to him
for relief from sins done against the Law, and
from wrath due thereto? and what sufficeth
to convince them that righteousness and eter-
nal life is to be had by Faith in Jesus Christ, or
consenting to the Covenant of Grace in him?
and

and what sufficeth to convince them of Judgment to be exercised by Christ for destroying the works of the Devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures, sufficeth to convince the Elect world of the foresaid sin and righteousness and Judgment.

Therefore what the Spirit hath said in these and other like Scriptures, serveth to convince me thereof also.

Whereupon let the penitent desiring to believe take with him words, and say heartily to the Lord; Seeing thou sayest, *seek ye my Face*, my soul answereth unto thee, *thy face, Lord will I seek*. I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer, Lord let it be a bargain, *Lord I believe, help my unbelief*: Behold I give my self to thee to serve thee in all things for ever, and I hope *th-y right hand shall save me*, the Lord will perfect that which concerneth me. Thy mercy, O Lord endureth for ever, forsake not the works of thy own hands. Thus may a man be made an unfained believer in Christ.

For strengthening the mans Faith who hath agreed unto the Covenant of Grace.

BEcause many true believers are weak, and do much doubt if ever they shall be sure of the soundness of their own Faith and Effectual calling, or made certain of their Justification and Salvation, when they see, that many, who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own Election and Salvation upon solid grounds by sure warrants and true evidences of faith. To this end among many other Scriptures, take these following.

1. For laying solid grounds of faith, consider, 2 Pet. 1. 10.

wherefore the rather, brethren, give diligence to make sure your calling and election, for if ye do these things, ye shall never fall.

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed Children of the same Father with the Apostles; for so he accounteth of them, while he called them *brethren*.

2. That albeit we be not sure, for the time of our effectual calling and election, yet we may

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be

be made sure of both, if we use diligence : for this he presupposeth, saying, *Give diligence to make your calling and election sure.*

2. That we must not be discouraged, when we see many seeming believers prove rotten branches and make defection, but we must the rather take the better heed to our selves *wherefore the rather, brethren, saith he, give all diligence.*

4. That the way to be sure both of our effectual calling, and Election, is to make sure work of our Faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things, saith he, ye shall never fall; understand by these things, what he had said of sound faith, ver. 1, 2, 3, 4. And what he had said of the bringing out of the fruits of faith, ver. 5, 6, 7, 8.*

To this same purpose, consider, *Rom. 1. 8. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. ver. 2. For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of sin and death. ver. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinfull flesh, and for sin condemned sin in the flesh. ver. 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

Wherein

Wherein the Apostle teacheth us these four things, for laying of the ground of faith solidly.

1. That every one is a true believer, who in the sense of his sin and fear of Gods wrath doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men, and being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of Gods Spirit, set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Jesus, *who doth not walk after the flesh, but after the Spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; *for there is no condemnation (saith he) to them that are in Christ Jesus; who walk not after the flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought here for examples cause) and all other true believers in Christ, be, by nature, under the Law of sin and death; or under the Covenant of Works, (called the Law of sin and death, because it bindeth sin and death upon us; till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of Grace so called, because it doth inable and quicken man to a spiritual life through Christ) doth

set the apostle and all true believers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The Law of the Spirit of life, or the Covenant of Grace, hath freed me from the Law of sin and death, or Covenant of Works.*

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt Ged, and God the Son, as incarnate, wherein Christ takes the Curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these four branches. 1. That it was utterly impossible for the Law, or Covenant of works, to bring righteousness and life to a sinner because it was weak. 2. That this weakness and inability of the Law, or Covenant of Works, is not the fault of the Law, but the fault of sinfull flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose by-gone sins were forgiven) the Law was weak (saith he) *through the flesh.* 3. That the righteousness and salvation of sinners, which was impossible to be brought about by the Law, is brought to pass by sending Gods own Son, Jesus Christ *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect, that they might be set free.

4. That

4. That by his means the Law loseth nothing, because the righteousness of the Law is best fulfilled this way : First by Christ, giving perfect active obedience in our name unto it in all things : Next, by his paying, in our name, the penalty, (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the Spirit.*

Warrants yo believe.

FOr building our confidence upon this solid ground, these four Warrants and special motives to believe in Christ may serve: The

1. whereof is Gods hearty invitation, holden forth, *Isa. 55. 1, 3, 4, 5.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come and buy without money, and without price. ver. 2. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. ver. 3. Incline your ear and come to me; hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. ver. 4. Behold I have given him for a witness to the people, a leader and commander to the people, &c.

Here (after setting down the precious ransom of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open offer of Christ and his grace by proclamation of a free and gracious market of Righteousness and Salvation; to be had through Christ to every soul without exception, that truly desires to be saved from sin and wrath; *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that, for any reason, stand at distance with God, to come and take from him riches of grace running in Christ as a River to wash away sin, and to slacken wrath: *Come ye to water*, saith he.

3. Left any should stand back, in the sense of his own sinfulness or unworthiness and inability to do any good, the Lord calleth upon such persons in special, saying, *He that hath no money, come*.

4. He craveth no more of his Merchant, but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent unto, and imbrace this offer of grace, that so he may close a bargain and a formal Covenant with God; *Come, buy without money* (saith he) *Come eat*, that is, consent to have, and take unto you all saving graces, make the wares your own, possess them, and make use of all blessings in Christ, whatsoever maketh for your spiritual life and comfort, use and enjoy

enjoy it freely, without paying any thing for it.
Come, buy wine and milk without money and without price, saith he,

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances, and satisfaction to have righteousness and life, as it were by the way of works, and how loth we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the terms whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timely admonition, giving us to understand that we shall but lose our labour in this our way, *wherefore do ye spend your money* (saith he) *for that which is not bread, and your labour for that which satisfieth not?*

6. The Lord promiseth to us solid satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight its self in fatness.*

6. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith and to draw the soul to trust in God. *Incline your ear and come unto me,* saith he. To which end the Lord promiseth, that this offer, being, received, shall quicken

the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissoluble Covenant of perpetual Reconciliation and Peace, *Hearken and your soul shall live, and I will make an everlasting Covenant with you.*

Which Covenant he declareth, shall be in substance the assignation, and the making over of all the saving graces, which *David* (who is *Jesus Christ*, *Act. 13. 34.*) hath brought for us in the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of David.* By *sure mercies* he means saving graces, such as are righteousness, peace, and joy in the Holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to Godliness, and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the Covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son.

First, to be incarnate and born, for our sake, of the seed of *David*, his type, for which cause he is called here, and *Act. 13. 34.* (*David the true and everlasting King of Israel.*) This is the great gift of God to man, *John. 4. 10.* And here [I have given him to be *David*, or born of *David* to the people]

Secondly,

Secondly, he hath made a gift of Christ to be a *witness* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witness to the people*: and truly he is a sufficient witness in this manner, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and party contractor for us, in the Covenant of Redemption before the World was. 2. He is by Office as Mediator, the Messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy prophets. 6. He came himself in the fulness of time, and did bear witness of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one person with the Divine Nature, partly by Preaching the good tidings of the Covenant with his own mouth, partly by

paying the price of Redemption on the Cross, and partly by dealing still with the people from the beginning to this day, to draw in and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, *as a Leader to the people*, to bring us through all difficulties, all afflictions and temptations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto salvation. 1. By the direction of his word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the Cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

Fourthly, God hath made a gift of Christ unto his people, as a Commander; which Office he faithfully exerciseth, by giving to his Kirk and people, Laws and Ordinances, Pastours and Governours, and all necessary Officers, by keeping Courts and Assemblies among them to see that his Laws be obeyed: Subduing by his Word, Spirit and Discipline, his peoples corruptions; and by his Wisdom and power, guarding them against their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his faith, by reasoning after this manner.

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Whoſoever doth heartily receive the offer of free grace made here to ſinners, thirſting for righteousneſs and ſalvation, unto him by everlaſting Covenant belongeth Chriſt the true David, with all his ſure and ſaving mercies.

But I (may the weak believer ſay) do heartily receive the offer of free grace, made here to ſinners, thirſting for righteousneſs and ſalvation.

Therefore unto me, by an everlaſting Covenant belongeth Chriſt Jeſus, with all his ſure and ſaving mercies.

The ſecond warrant and ſpecial motive to imbrace Chriſt and believe in him is the earneſt request that God maketh to us to be reconciled to him in Chriſt, holden forth, 2 Cor. 5. ver. 14. 19. 2. 21.

God was in Chriſt, reconciling the world unto himſelf, not imputing their trespaffes unto them: and hath committed unto us the word of Reconciliation. ver. 20. Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled to God. ver. 21. For he hath made him to be ſin for us who knew no ſin, that we might be made the righteousneſs of God in him.

Wherein the Apoſtle teacheth us theſe nine Doctrines.

1. That the elect World, or the World re-

redeemed souls, are by nature in the estate of enmity against God. This is presupposed in the word *Reconciliation*; for reconciliation, or renewing of friendship, cannot be, except betwixt those that have been at enmity.

2. That in all the time by-past, since the fall of *Adam*, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendship (by his word and Spirit) betwixt himself and the *elect world*, God (saith he) *was in Christ reconciling the world to himself.*

3. That the way of reconciliation was in all ages one and the same in substance, *viz.* by forgiving the sins of them who do acknowledge their sins, and their enmity against God, and do seek reconciliation and remission of sins in Christ, for God (saith he) *was in Christ reconciling the world to himself*, by way of *not imputing their trespasses unto them.*

4. That the end and scope of the Gospel and whole word of God, is threefold.

1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger if they should stand out, and not fear Gods displeasure.

2. The word of God serveth to make men acquainted with the course which God hath prepared for making friendship with him through Christ, *viz.* That if men shall acknowledge the enmity, and shall be content to enter into a
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Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely.

3. The word of God serveth to teach men how to carry themselves towards God, as friends, after they are reconciled to him, *viz.* to be loath to sin against him, and to strive heartily to obey his Commandments, and therefore the *word of God* here is called the *word of Reconciliation*, because it teacheth us, what need we have of reconciliation, and how to make it, and how to keep the reconciliation of friendship, being made with God through Christ.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all those to whom this Gospel doth come, yet the Office of preaching of it, with authority, belongeth to none but to such only as God doth call to this ministry, and sendeth out with Commission for this work. This the Apostle holdeth forth, *ver. 18.* in these words, *he hath committed to us the word of Reconciliation.*

6. That the Ministers of the Gospel should behave themselves as Christs Messengers, and should closely follow their commission set down in the word, *Matth. 28. 19, 20.* and when they do so, they should be received by the people, as Ambassadors from God: for here the Apole, in all their names, saith, *we are Embassadors for Christ,*
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as though God did beseech you by us.

7. That Ministers in all earnestness of affections should deal with people, to acknowledge their sins, and their natural enmity against God more and more seriously: and to consent to the Covenant of Grace and Embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, than Gods *making request* to him for friendship: For when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth, and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him: and therefore most fearful wrath must abide them, who do set light by this request; and do not yield when they hear Ministers with Commission, saying, *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and

a humble sinner fleeing to Christ, the Apostle leads us unto the cause of it, holden forth in the Covenant of Redemption; the sum whereof is this. *It is agreed betwixt God and the mediator Jesus Christ the Son of God Surety for the redeemed, as parties contractors, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the imputation of his obedience unto them, be justified and holden righteous before God, for God hath made Christ who knew no sin, to be sin for us (saith the Apostle) that we might be made the Righteousness of God in him.*

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner.

He that upon the loving request of God and Christ, made to him by the mouth of his Ministers (having Commission to that effect) hath embraced the offer of perpetual reconciliation through Christ, and do purpose by Gods Grace, as a reconciled person to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness, and eternal life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

But I (may the weake believer say) upon the loving request of God and Christ made to me by the mouth of his Ministers, have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

Therefore I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

The third warrant and special motive to believe in Christ, is the strait and awful command of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him: holden forth, 1 Joh. 3. 23.

THis is his Commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble and loving request of God made to him to be reconciled, he shall find he hath
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to do with the Sovereign Authority of the highest Majesty; *for this is his commandment, that we believe in him*, saith he.

2. That if any man look upon this Command as he hath looked heretofore upon the neglected Commandments of the Law; he must consider that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other Command to follow but this: *Go, ye cursed, into everlasting fire of Hell: for this is his commandment: the obedience of which is most pleasant in his sight, ver. 22. And without which it is impossible to please him, Heb. 11.6.*

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak believer* must not think it presumption to do what is commanded: the *person inclined to desperation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong believer* must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command, yea, the most impenitent, *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from orderly aiming at this duty, how desperate soever his condition seem to be; for he that *commands all men to believe in Christ*, doth thereby command all men to believe that they are damned and lost with

without Christ: he thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whosoever do refuse to repent of their by-gone sins are guilty of disobedience to this Command given to all hearers, but especially to those that are within the visible Church, for *this is his commandment, that we should believe in the name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this Commandment, hath built his salvation on a solid ground. For first, he hath found the promised Messiah, completely furnished with all perfections unto the perfect execution of the Offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him: for he is Jesus the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith and of Spiritual Worship, for *this is his command (saith he) that we believe in the Name of his Son Jesus Christ*.

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the Command
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and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ: Which new command from Christ importeth help to obey the command, unto which command from Christ, the Father addeth his authority and command also; *for this is his commandment (saith John) that we believe on the Name of his Son Jesus Christ, and love one another, as he hath Commanded us.* The first part of which command enjoining belief in him, necessarily implyeth love to God, and so obedience to the first table, for believing in God, and loving God are inseparable. And the second part of the command injoyneth love to our neighbour, (especially to the household of faith) and so obedience unto the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness and fear of Gods wrath, at the command of God, is fled to Jesus Christ the only remedy of sin and misery and hath engaged his heart to the obedience of the Law of Love, his Faith is not presumptuous or dead, but true and saving Faith.

But I (may the weak believer say) in the sense of my own sinfulness and fear of Gods wrath am fled to Jesus Christ the only remedy of sin and misery, and have engaged my heart to the obedience of the Law of Love.

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Therefore my faith is not a presumtuons and dead faith, but true and saving faith.

The fourth warrant and special motive to believe in Christ is *much assurance of life* given, in case men shall obey the command of believing, and a *fearful certification*, of destruction, in case they obey not : holden forth, *Joh. 3. 35.*

THe Father loveth the Son, and hath given all things into his hand. ver. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Wherein are holden forth to us these five following Doctrines,

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers, and to perfect them in holiness and salvation. *The Father loveth the Son*, saith he, viz. As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him: his soul delighteth in him and resteth upon him, and maketh him in this his Office, the receptacle of love and grace and good will, to be conveyed by him to believers in him.

2. That

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son, (as he standeth in the capacity of the Mediator) or as he is God incarnate, (the word made flesh) all authority in Heaven and Earth, all furniture of the riches of grace, and of spirit and life with all power, and ability, which the Union of the Divine Nature with the Humane; or which the fulness of the Godhead, dwelling substantially in his Humane Nature, or which the indivisible all-sufficiency and omnipotency of the inseparable, every where present *Trinity* doth import; or the work of Redemption can require; *the Father* (saith he) *hath given all things into the Sons hand*, to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all, who shall heartily receive Christ and the offer of the Covenant of grace and reconciliation through him, *he that believeth on the Son* (saith he) *hath everlasting life*, for it is made fast unto him, 1. In Gods purpose, and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him unto life by God, who as he is faithful, so will he do it. 3. By promise and everlasting Covenant; sworn by God to give the believer strong consolation in life and death upon immutable grounds. 4. By a pawn and Insestment under the great Seal of the Sacrament of the Lords Supper, so oft as the believer shall come to receive the symbols and pledges of life,

life. 5. In Christ the fountain and head of life, who is entred in a possession, as attorney for believers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a Kingdom consisting in righteousness, peace, and joy in the Holy Ghost, erected within the believer, as arles of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righteousness and eternal life to be had by Jesus Christ: he that believes not the Son, shall not see life, that is, not so much as understand what it meaneth.

5. He further certifieth, that if a man receive not the Doctrine of the Son of God, he shall be burdened twice with the wrath of God once as a born rebel by nature, he shall bear the curse of the Law, or the Covenant of Works; and next, he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darkness rather than light, and this double wrath shall be fastned and fixed immoveably upon him, so long as he remaineth in the condition of misbelief, *the wrath of God abideth on him*, saith he.

Hence may the weak believer, strengthen his faith by reasoning from this ground after this manner.

whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe him, by the sight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be sure of right and interest to life eternal through him.

But, sinful and unworthy I, (may the weak believer say) do believe the Doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to believe in him, by the sight of life in him; and partly driven, by the fear of Gods wrath to adhere unto him.

Therefore I may be sure of my right and interest unto eternal life through him.

The evidences of true Faith.

SO much for the laying the grounds of faith and warrants to believe: now for evidencing of true faith by fruits, these four things are requisite. 1. That the believer be soundly convinced in his judgment, of this obligation to keep the whole moral Law, all the days of his life: And that not the less, but so much the more, as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of Godliness and righteousness. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties of love toward God and man

man. 4. That he keep strait communion with the fountain Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the believer, in his judgement, of his obligation to keep the Moral Law, among many passages, take *Matth.* 5.16.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven. ver. 17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. ver. 18. For verily I say unto you, till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. ver. 19. Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. ver. 20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

Wherewith our Lord,

1. Giveth commandment to believers, justified by faith, to give evidence of the grace of

of God in them, before men, by doing good works. *Let your light so shine before men (saith he) that they may see your good works.*

2. He induceth them so to do, by shewing that albeit they be not justified by works; yet spectators of their good works may be converted or edified, and so glory may redound to God by their good works, when the witnesses thereof *shall glorifie your Father which is in Heaven.*

3. He gives them no other rule for their new obedience, than the Moral Law, set down, and explicated by Moses and the Prophets. *Think not (saith he) that I am come to destroy the Law, and the Prophets.*

4. He gives them to understand that the Doctrine of grace, and freedom from the curse of the Law, by faith in him, is readily mistaken by mens corrupt judgment, as if it did loose or slaken the obligation of believers to obey the commands, and to be subject to the authority of the Law, and that this error is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming, which is first to sanctifie, and then to save believers. *Think not (saith he) that I am come to destroy the Law, and the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace, is to procure mens obedience unto the Moral Law, *I am come*
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(saith he) *to fulfil the Law, and the Prophets.*

6. That the obligation of the Moral Law, is: all points, unto all holy duties, is perpetual and shall stand to the worlds end, that is, *till Heaven and Earth pass away.*

7. That as God hath a care of the Scriptures from the beginning, so shall he have care of them still to the Worlds end, that there shall *not one jot or one tittle of the substance thereof be taken away*, so saith the Text, *v. 11.*

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude men both from Heaven, and justly also from the fellowship of the true Kirk, so the obedience of the Law and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *v. 19.*

9. That the righteousness of every true Christian, must be more than the righteousness of the Scribes and Pharisees; for the Scribes and Pharisees, albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof: that it might the less condemn the practice, they studied the outward part of the duty, but neglected the inward and spiritual part: they discharged meaner duties carefully, but neglected judgment, mercy and the love of God: In a word, they went about to establish their own righteousness,

teousness, and rejected the Righteousness of God by faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full extent of the spiritual meaning of the Law, and have a respect to all the Commandments, and labour to cleanse himself from all filthiness of flesh and Spirit, and not lay weight upon what service he hath done, or shall do, but cloath himself with the imputed righteousness of Christ: which only can hide his nakedness, or else he cannot be saved. So saith the Text, *Except your righteousness, &c.*

The second thing requisite to evidence true Faith, is that the believer endeavour to put the rules of Godliness and Righteousness in practice, and to grow in the daily exercise thereof: holden forth, *2 Pet. i. 5.*

And besides this giving all diligence, add to your faith vertue, and to vertue knowledge, ver. 6. And to knowledge temperance; and to temperance, patience; and to patience godliness: ver. 7. And to godliness, brotherly kindness, and to brotherly kindness, charity. ver. 8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ.

Wherein, 1. The Apostle teacheth belie-

vers, for evidencing of pious faith in themselves, to endeavour to add to their faith seven other sister graces : the first is Vertue, or the active exercise and practice of all Moral duties, that so faith may not be idle, but put forth it self in work. The second is Knowledge, which serveth to furnish Faith with information of the truth to be believed; and to furnish Vertue with direction what duties are to be done, and how to go about them prudently. The third is Temperance, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is Patience, which serveth to moderate a mans affections, when he meeteth with any difficulty or unpleasant thing, that he neither weary for pains required in well doing, nor faint when the Lord chastiseth him, nor murmur when he crosseth him. The fifth is Godliness, which may keep him up in all exercises of Religion, inward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is Brotherly kindness, which keepeth estimation of, and affection to, all the household of Faith, and to the image of God in every one wheresoever it is seen. The seventh is Love, which keepeth the heart in readiness to do good to all men, whosoever they be, upon all occasions which God shall offer.

2. Albeit it be true, that there is much corruption and infirmity in the godly, yet the Apostle

postle will have men uprightly endeavouring, and doing their best, as they are able to joyn all these graces one to another, and to grow in the measure of exercising of them: *giving all diligence (saith he) add to your faith, &c.*

3. He assureth all professed believers, that as they shall profit in the obedience of this direction, so they shall Profitably prove the soundness of their own faith, and if they want these graces, that they shall be found blind deceivers of themselves, *ver. 9.*

The third thing requisite to evidence true faith is, that obedience to the Law run in the right channel, that is through faith in Christ, &c. holden forth, *1 Tim. 1. 5.*

Now the end of the Commandment is love out of a pure heart, and of a good conscience and of faith unfeigned.

Wherein the Apostle teacheth these seven Doctrines.

1. That the obedience of the Law must flow from love, and love from a pure heart, and a pure heart from a good Conscience, and a good conscience from Faith unfeigned, this he maketh the only right channel of good works, *the end of the Law is Love, &c.*

2. That the end of the Law is not that men may be justified by their obedience of it,

as the Jewish Doctors did falsely teach : for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: *for the end of the Law is* (not such as the Jewish Doctors taught , but) *love out of a pure heart, &c.*

3. That the true end of the Law, preached unto the people, is that they, by the Law, being made to see their deserved condemnation, should flie to Christ unfainedly, to be justified by faith in him: So saith the Text, *while it maketh love to flow through faith in Christ.*

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ, *for the end of the Law is love of a good conscience, and faith unfained.*

5. That fained faith goeth to Christ without reckoning with the Law, and so wants an errand ; but unfained faith reckoneth with the Law, and is forced to flie for refuge unto Christ as the end of the Law, for righteousness so often as it finds it self guilty for breaking of the Law: *For the end of the Law is faith unfained.*

6. That the fruits of love may come forth in all particularly it is necessary, that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universal ; *for the end of the Law is love out of a pure heart.*

7. That unfained faith is able to make the conscience good, and the heart pure, and the man

man lovingly obedient to the Law ; for when Christs blood is seen by faith to quiet justice, then the conscience becometh quiet also , and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of justification by grace bestowed on him : *For this is the end of the Law indeed*, whereby it obtaineth of a man more obedience than any other way.

The fourth thing requisite to evidence true faith is, *the keeping of strait communion with Christ*, the fountain of all grace and of all good works: holden forth, *John 15. 5.*

I *Am the true vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.*

Wherein Christ in a similitude from a vine tree teacheth us.

1. That by nature we are wild barren briers till we be changed by coming unto Christ, and that Christ is that noble vine tree having all life and sap of grace in himself, and able to change the nature of every one that cometh to him , and to communicate spirit and life to as many as shall believe in him: *I am the vine* (saith

(saith he) and ye are the branches.

2 That Christ loveth to have believers so united unto him, as that they be not separated at any time by unbelief: and that there may be a mutual inhabitation of them in him by faith and love, and of him in them, by his word and Spirit, for he joyneth these together, *if ye abide in me and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ and united to him by faith, he cannot do any the least good work of his own strength: yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughtie and nul *in the point of goodness* in Gods estimation, *for without me (saith he) ye can do nothing.*

4. That this mutual inhabitation, is the fountain and infallible cause of constant continuing and abounding in well-doing. *For he that abideth in me, and I in him (saith he) the same beareth much fruit.* Now as our abiding in Christ presupposeth three things, 1. That we have heard the joyful sound of the Gospel making offer of Christ to us who are lost sinners by the Law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him we are become the sons of God, *Job. 1. 12.* And are incorporated into his Mystical body, that he may dwell in us as *his temple*, and we dwell in him as in the residence of *righteousness and life*, So our abiding in Christ importeth other three things.

1. An

1. An imploying of Christ in all our addresse^s to God, and in all our undertakings of whatsoever peece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness or life, or furniture in any case, in our own or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our imploying and making use of him, and a fixedness in our contentment in him, and adhering to him, so that no allurements, no temptation of Satan or the World, no terror nor trouble may be able to drive our spirits from firm adherence unto him; or from constant avowing of his truth and obeying his commands, who hath loved us and given himself for us: and in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Believer, for strengthening himself in faith and obedience, reason after this manner.

W^T *Hosoever doth daily imploy Christ Jesus for cleansing his conscience and affections from the guiltiness and filthiness of sins against the Law, and for making of him to give evidence of true faith in himself.*

But I (may every watchful believer say) do
daily

daily imploy Jesus Christ for cleansing my conscience and affections from the guiltiness and filthiness of sins against the Law, & for enabling of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepy and sluggish believer reason, for his own up-stirring thus.

Whatsoever is necessary for giving evidence of true faith, I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience and affections from the guiltiness and filthiness of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore this I must study to do, except I would deceiye my self and perish.

And lastly, seeing Christ himself hath pointed this fourth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed, *if he come unto him*, that is, close Covenant and keep communion with him, as he teacheth us, *John 6. 37.* Saying, *All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sin and amendment of life, reason hence, and from the whole premisses, after this manner, that his conscience may be wakned.

Who-

Whosoever is neither by the Law nor by the Gospel so convinced of sin, righteousness and judgment, as to make him come to Christ and imploy him daily for remission of sin and amendment of life, he wanteth not only all evidence of saving faith, but also all appearance of his election, so long as he remaineth in this condition.

But I (may every impenitent person say) am neither by the Law nor Gospel convinced of sin, righteousness and judgment, as to make me come to Christ and imploy him daily for remission of sin and amendment of life

Therefore I want not only all the evidence of saving faith, but also all appearance of my election, so long as I remain in this condition.

F I N I S.

John Francis

His Book

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